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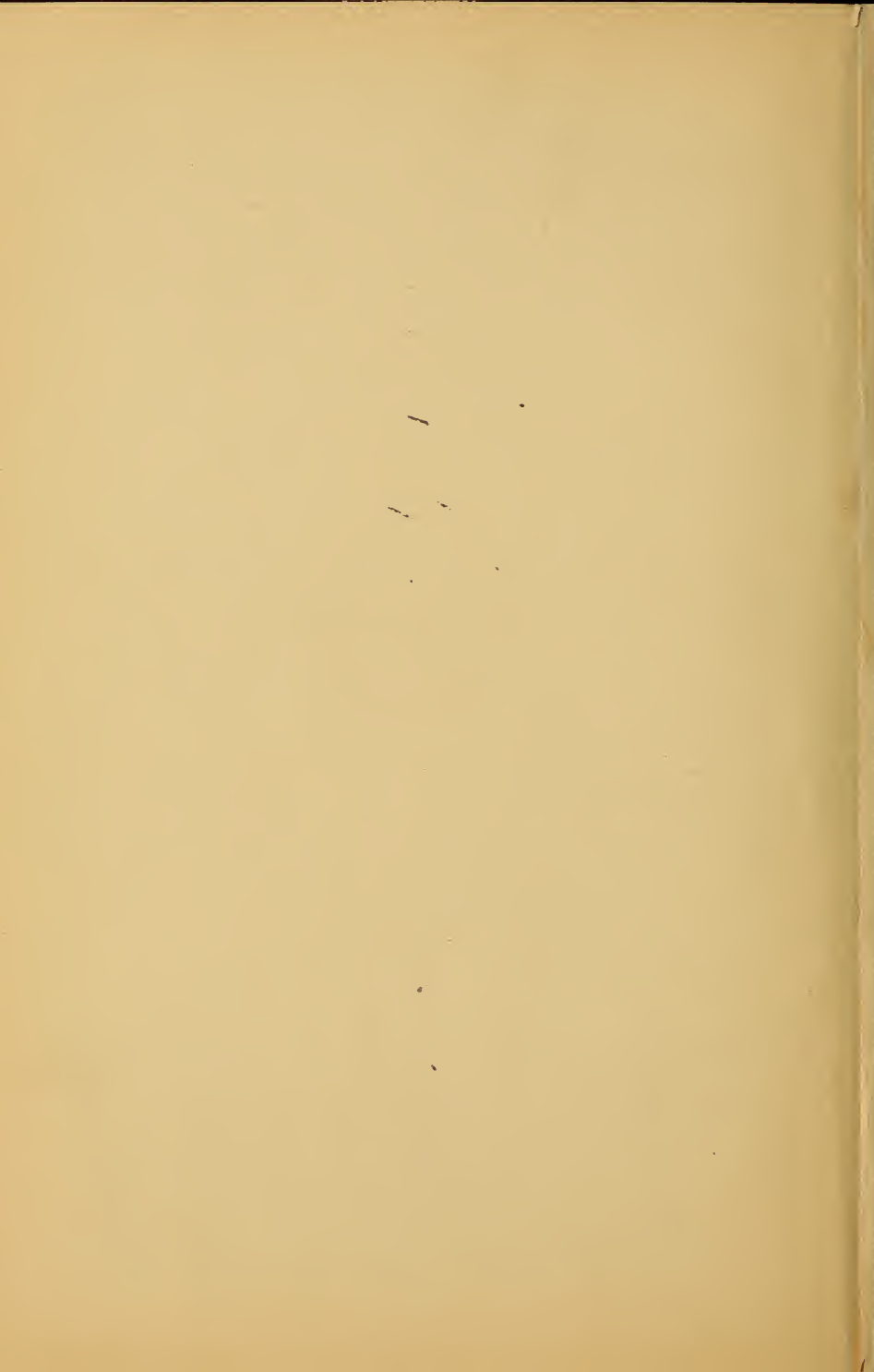
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SPIRITUAL GIFTS AND GRACES,

BY

REV. W. B. GODBEY, A. M.

AUTHOR OF

*"Victory," "Sanctification," "Christian Perfection," etc., and
Corresponding Editor of "The Way of Life."*



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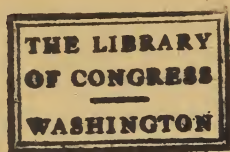
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Now concerning Spiritual Gifts, brethren, I would not have you ignorant.—I Cor. xii: 1.

But covet earnestly the best Gifts, yet show I unto you a more excellent way.—I Cor. xii: 31.

M. W. KNAPP,
Publisher of Gospel Literature,
Office of THE REVIVALIST,
520 Chase Avenue, CINCINNATI, O.

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PUBLISHER'S NOTE.

We rejoice that we are able to give our readers the following pages from their writer's gifted pen.

His varied and wide experience as an Author, Pastor, Presiding Elder, College President, Evangelist, and Translator, makes the book one of rare interest. He speaks "As one having authority," and not as do some of his critics.

That he is the possessor of the Gifts and Graces herein magnified, none who know him well will deny.

His loyalty to Christ and His church; his faithfulness to the high trusts committed to him; his humility under the honors conferred; his great success under God as an Evangelist, and the remarkable degree of his "Gift of Interpretation" of original Greek, all bespeak for this, his latest book, a larger circulation than the large which his former books have received.

May the Spirit which has led the author and publisher in preparing the book, richly rest upon all of its readers.

M. W. KNAPP.

SPIRITUAL GIFTS AND GRACES.

EXORDIUM.

I wrote my book on baptism to lead the people beyond the water-line, so they might climb up Mt. Zion and receive the Pentecostal baptism of fire; since all who stop on the water-line, in the end, lose their souls. Religion is not ritualism, morality, philanthropy, nor churchianity, but spirituality. I wrote my other books not only to convert sinners, but more especially to lead Christians into the sweet and glorious experience of entire sanctification, and to establish them in holiness. Consequently, my writings have been mainly to the justified. But this book I address to the sanctified in order to utilize them as soul-savers. It is a shame on the escutcheon of the Christian church that she has been so inefficient in the verification of the greatest of all the commandments, delivered unto her by her ascended Lord; *i. e.*, "Go disciple all nations." The English version reads erroneously: "Teach all nations." That is too weak a translation for the Greek "*matheteusate*," which means, make disciples. You can't make a disciple of a man without converting his soul. After he is converted he needs sanctification to keep him converted. Hence the great work of the church is to convert and sanctify the world. Our Lord's plan is to save the world through the church. It is of primary importance that our own souls be saved. As God is no respecter of persons all souls

are equally precious and valuable in His sight. Hence the great end for which He saved us, is that we may save others. General Booth, Bishop Taylor, Amanda Smith and many others have been instrumental in the salvation of multiplied thousands. Our good works are not the condition of our salvation, but they constitute the measure of our reward in heaven. In the glorified state, all are perfectly happy and free from sorrow, but all are not equally happy nor equally glorious. We read in 1 Cor. 15, that there will be a diversity in the glorified state similar to that of the stars which shine in the firmament. Unassisted vision discovers sixteen distinct stellar magnitudes. With the aid of the telescope we discover a thousand different magnitudes; consequently, the Pauline argument involves the conclusion that some of the Lord's saints in heaven will be a thousand times more glorious than others. It will be a wonderful achievement to get there; but will we not regret through all eternity that we did not take more with us to glory? We have no assurance that we will ever enjoy another harvest so fruitful in any other world in all the ages of eternity. Hence myriad incentives—heaven-born—inspire us night and day to spend and be spent, helping Jesus to save a lost world. Twenty-five millions annually sweep into eternity. Hell, with open mouth and dragon teeth, is devouring hopeless myriads daily. No wonder David Livingstone walked through the Dark Continent alone thirty-three years, fearless of flooded rivers, rugged mountains, boa-constrictors, crocodiles, lions, and cannibals; when he kept his eye on the Son of God, who left the brightness of celestial glory for this dark world, there to roam friendless and homeless thirty-three years, and give his life a ransom for the lost mil-

lions of Adam's race. Livingstone's arm was broken by a lion, Jesus was crucified by the preachers and officers of the Jewish Church.

Who can read the Bible, hear the thunders of Sinai, look upon the cross of Calvary, and survey the world with a thousand millions for whom Jesus died, blindly hurrying into a bottomless hell, and not feel an electric shock of incorrigible enthusiasm to run to the rescue? But this is no child's play. Satan with the panoplied armies of earth and hell will confront you at every point of the compass. He retreats only at the point of the bayonet. You must be brave enough "to run through a troop and leap over a wall." Cowards have no business in the Lord's war. God, in the Bible, positively commands us to send them away when the battle is coming up lest they demoralize others. Entire sanctification, whose glorious upper side is perfect love, settles the problem by casting out fear. When Lucifer, the archangel, fell from the heavenly state one-third of all the angels followed in the fatal apostasy. (Rev. 12.) The demoniacal Gadarene had a legion of devils in him. Mary Magdalene had seven devils. Paul in Eph. 2, pronounced Satan the prince of the power of the air. Hence from these Scriptures we conclude that the very atmosphere is thronged with demoniacal armies. We need the shield of sanctifying faith every moment to quench the missiles which they constantly hurl at us, flaming with hell-fire. Satan conquered the world in his first campaign in Eden, when he took captive the king and queen of humanity. God recognizes this sad fact (2 Cor. 4: 4), when He pronounces Satan the god of this world. Besides this mighty embattled host of devils, far more numerous than the whole human race, all the sinners in

the world, not only the rough but the genteel, the disloyal church members and occupants of the pulpit, are subsidized and utilized by these demoniacal soldiers for the damnation of the world. The universal presence of these demons has superinduced the popular opinion that Satan is omnipresent, which is untrue. Satan is a finite being, like man and angel. God alone is omnipresent. Satan's lightning locomotion (Luke 10: 18) with the co-öperation of his demoniacal armies belting the globe and filling the atmosphere, has rendered him practically omnipresent. How are we to prosecute the war against this (humanly speaking) invincible foe?

NEGATIVELY.

Not by intellectual power and human eloquence. As a rule the most intellectual people are not the most efficient soul-savers. A prominent doctor of divinity told me that in a ministry of thirty years he did not know that he had been instrumental in saving a soul. It is not by human learning. General observation confirms the conclusion that preachers who have received a collegiate education, as a class, are the most inefficient soul-savers. Twenty-five years ago, General Booth, preaching on the streets of London, eloquently vociferating his sanguine visions of the coming Salvation Army to conquer the world for Christ, when asked by a bystander "Where will you get your preachers?" the man of God pointed to the saloons and said, "We will get them there."

POSITIVELY.

We are to conquer the world with the panoply of the Holy Ghost. When our Savior organized the apostolic ministry He had access to the colleges and universities

of the world. He could at His option have gathered around Him the elite and cultured from Rabbinical and philosophical circles, and commissioned them to preach His gospel. But He passed them all by and called the illiterate peasantry from their fishing-tackles along the sea of Galilee, and the publicans held in contempt by the aristocracy. The New Testament says they were unlearned and ignorant men. He shook the city of Sychar by the preaching of a converted harlot. He cast seven devils out of Mary Magdalene, baptized her with fire, and sent her out to preach His gospel. Out of thirteen inspired apostles we have the writings of only five, and a number of those epistles by amanuenses. Why this delinquency to commit their gospel to writing? Doubtless mainly because they could not write. They were ignorant of dictionary and grammar. They had not paralyzed their nerves by long years of assiduous study to master a collegiate curriculum; neither had they worn out their voices. With nerves like galvanic batteries, muscles like steamboat cables, and voices like thunder, these sons of thunder with the physical hardihood giant-like, went forth to conquer the world. One out of the thirteen, Saul of Tarsus, was, perhaps, the most learned man in the world, being a double graduate, having graduated in the Greek schools of Tarsus and in the Hebrew schools of Jerusalem. Here we have a facsimile of the gospel ministry; *i. e.*, one learned teacher to twelve unlearned preachers.

A band of sanctified women peregrinated a Southern city, preaching on the streets during the day and in a hall at night. They chanced to preach in front of a saloon. The lightning of God's fiery message struck the proprietor across his counter. He darts out at a back

door, runs home, tells his wife he is converted, prays in his family, runs back to his saloon and pours out his whiskey, follows the women to their meeting and there preaches his first sermon, is soon afterwards gloriously sanctified and has been preaching ever since. The Salvation Army is raising up a kingdom out of the slums and jungles. Many of the most efficient preachers in the world to-day are sanctified drunkards and harlots.

When in Denver, Colo., I knew a doctor of divinity with a big salary, in a fine church edifice, preaching to thirty people Sunday morning and night. I also made the acquaintance of an eloquent, blood-washed, fire-baptized little woman who had been recently saved in slums preaching daily, without a salary, to about six hundred on the streets. So here the woman without remuneration preached to an audience of four thousand two hundred per week, while the man with a large salary preached to sixty per week.

Man is a trinity like God, consisting of soul, mind, and body. The body is not the man, but the house in which he lives. The mind is not the man, but his medium of connection with the body and the world. But the soul; *i. e.*, spirit or heart is the man himself. In the fall the body did not fall totally, for in that case it would have become a corpse. But it fell partially; *i. e.*, became subject to disease and death. If the mind had totally fallen man would have become idiotic. However, the fall of the mind was much more fatal than that of the body. Adam had the power of perfect diagnosis and discrimination before he fell. In the fall that perfect mental equilibrium and perspicacity were racked and disturbed, so that darkness beclouded the intellect and we study all our lives, and die without as much knowl-

edge as we would have accumulated in a few days in the unfallen state. God said to Adam: "In the day thou eatest thereof thou shalt surely die." Hence, spiritual death; *i. e.*, the utter forfeiture of divine life out of the soul supervened the very moment they sinned. Man educates the mind, but God educates the soul. We need spiritual education to empower us to conquer evil spirits and save the world.

John Wesley was a trichotomist; *i. e.*, he taught the trinity of humanity. Popular theology, both in our schools and pulpits, erroneously teaches the dichotomy of humanity. The result is, the human spirit, which is the man himself, is left out of the curriculum. Since the apostasy of the church from the doctrine and experience as taught by the apostles, she has been sending out her intellectual armies to fight the devil, but Diabolis is more intellectual than all the human race, hence he has an easy victory over us on intellectual lines. But Satan and all of his hosts are utterly dead spiritually; *i. e.*, utterly destitute of spiritual life, light, and power.

THE APOSTASY.

If Satan had not succeeded in derailing the church from the grand Pentecostal, apostolic track of entire sanctification, the world would have been converted long ago. Arianism, Mohammedanism, and Roman Catholicism, which have blighted the hopes of humanity for the last fifteen hundred years would never have been born. But the millenium, with all its glory, would have illuminated and celestialized the world centuries before you and I were born. But instead of God's millenium Satan managed to bring in his millenium; *i. e.*, the Dark Ages, which deluged the world with ignorance, crime, desola-

tion, bloodshed, and death. God used Luther and his compeers to restore the long lost gospel of justification, by the free grace of God in Christ, received and appropriated by faith alone. Independently of ritualistic and priestly intervention he used John Wesley and his coadjutors to restore the Christian secret of a happy life, or the glorious doctrine and sweet experience of entire sanctification. "But there is still much territory to be conquered," especially in the department of biblical exegesis.

Satan from the beginning has laid all of his wonderful sagacity under contribution to disarm; *i. e.*, take the Bible, the sword, from the church. Through his intriguing priests and blind preachers he has filled the pulpits of the fallen churches with labored, learned, and ingenious sermons to convince the people that much of the Bible has been fulfilled, and the balance will be fulfilled in the disembodied state. Know this, reader, the Bible is neither for worlds bygone nor for the world to come. But it is a present glorious reality; it is a now book, and must go through your heart if you go to heaven. A bogus gospel says: "The age of miracles is past." It is easy to say it but impossible to prove it. Doubtless, greater miracles will attend the second coming of Christ (for which we are constantly on the lookout) than bygone generations have ever witnessed.

SPIRITUAL GIFTS AND GRACES.

THE GIFT AND THE GIFTS.

SECTION I.

The gift of the Holy Ghost (Acts 2: 38) is the Holy Ghost Himself. He is our sanctifier. Hence the gift of the Holy Ghost is entire sanctification. A popular heresy on sanctification is to make it the ultimatum of all progress. It is more properly the foundation of a glorious Christian character, which shall brighten with increasing beauty and glory through the lapse of eternal ages.

Sanctification by the incoming and abiding of the Holy Ghost is the completion of our personal salvation from sin. The man rescued out of the flooded Mississippi is prepared to rescue his drowning comrade. God has saved us, not merely that we may go up and enjoy heaven forever, but that we shall be fellow-laborers with His Son to save a lost world. But He has left us without excuse, having furnished us all the panoply we need, so that "one shall chase a thousand, and two shall put ten thousand to flight." This promise was literally verified in case of Gideon's three hundred braves, who put to flight three hundred thousand Midianites. While the gift of the Holy Ghost is the Holy Ghost Himself received as a purifier and abiding comforter in the glorious

experience of entire sanctification, the gifts of the Holy Ghost constitute the Christian's panoply with which he is to conquer Satan and save the world from hell. So we are saved by the gift, but we save others by the gifts.

Is it my privilege, Bro. Godbey, to possess all of these gifts? Most assuredly. God does not mock us. 1 Cor. 12: 31. "Covet earnestly the best gifts." The more literal reading, "Seek earnestly the greater gifts," "Greater," as applied to these wonderful and extraordinary gifts bestowed on the sanctified, is antithetical to "less," as applied to the gifts of conviction, repentance, faith, justification, and regeneration bestowed by the Holy Ghost on sinners to bring them into the kingdom.

HOLINESS PEOPLE.

Take heed and govern yourselves accordingly. A fallen church has hidden these glorious gifts under a bushel the last fifteen hundred years. God has raised up the holiness people to rescue every item of the long lost gospel and preach it to the world. If we obey this commandment, "Seek the greater gifts," we will conquer the world for Christ. If we neglect the Spirit's panoply and depend on human learning, intellect, eloquence, money, and popularity, Satan and the world will conquer us as they have conquered our predecessors. (1 Cor. 12: 8-11.) There you find a catalogue of these spiritual gifts; *i. e.*, wisdom, knowledge, faith, divine healing, miracles, prophecy, discernment of spirits, tongues, and interpretation of tongues. Now, reader, it is your glorious privilege and your imperative duty to receive, appropriate, and utilize all of these gifts with an eye single to the glory of God and the salvation of the world.

1. WISDOM.

The old prophet says, "He that winneth souls is wise." James says, "If any man lack wisdom let him ask of God, who giveth unto all liberally, and upbraideth not." Wisdom is sanctified common sense. As the colored preacher said, "It is sanctifigumption." Wisdom is the right use of knowledge; *i. e.*, spiritual elasticity. Without this gift we will be always doing good in the wrong way, and thus defeating the end in view. There is a gracious possibility of reaching every soul who has not actually crossed the dead line, and consequently abandoned by the Holy Spirit if we could only approach him in the right way. This gift of wisdom gloriously supplies all our deficiencies as to ways and means. This gift, along with others, constitutes the rationale of the wonderful adroitness of some people in soul-saving. When a circuit rider, twenty-five years ago, I explored a nice Blue-grass neighborhood on the border of my circuit, remote from any church edifice. The people were prosperous in everything but salvation. They were without hope and without God in the world, and frolicking their way down to destruction. I went among them, showing myself friendly, visiting from house to house and preaching in their school-house. Meanwhile, I everywhere persuaded them to erect a church edifice, promising to furnish them an efficient Sunday-school leader, and telling them what a glorious thing it would be to have a magnificent Sunday-school running the year round. I also told them I would preach in their house and prevail on other preachers to do likewise. They became enthused with the idea of having a meeting-house in their midst, where they could all attend

Sunday-school and preaching so conveniently. Consequently, all hands rallied, and soon the passer-by was surprised to see a beautiful church edifice shining by the wayside. Those ungodly people actually built that church edifice for a Sunday club-house, where they could all meet every Sunday and have a jolly time. I imported a good religious man about ten miles to take charge of the Sunday-school. Soon it booms with one hundred scholars. About that time I slip in to hold a protracted meeting.

As the people had always had to go several miles to attend protracted meetings, they were delighted with the idea of having one in their new church. I took Mount Sinai for my pulpit, and asked God to supply me with lightning, thunder, and earthquakes. On the third day I missed the leading citizen out of my congregation. The news came "J. C. is awfully sick and at the point of death." The Spirit revealed to me that it was heart-sickness. I went from the morning meeting to his house. The salutation met me at the door: "Preacher, I am in an awful fix. I will be dead and in hell before sundown." I spend the afternoon with him reading and expounding the Word, praying, singing, and exhorting. About one hour by sun he passes triumphantly from death to life; leaps, shouts aloud, and runs before me to the meeting-house, shouts uproariously, takes possession of the congregation telling the mighty works of God in his soul, and exhorting his good neighbors to flee the wrath to come and prepare for death and judgment. The congregation is shaken by a spiritual earthquake from pulpit to vestibule. The people crowd the altar in platoons, and throughout the house fall on the floor crying aloud for mercy. A landslide from the heavenly

country comes down on the community and sweeps over everything. We organized them into a church. If I had told them that I wanted them to build a church that they might all get converted they never would have built it. God gave me wisdom. I set His trap and caught them with "guile."

On another occasion when I was traveling a circuit a preacher belonging to another church migrated and settled in my territory. He conceived the plan of erecting a church edifice in view of organizing a congregation. I immediately visited him, encouraged his noble work, and prevailed on my members to assist in building the church, as we had no organization in that immediate vicinity. The preacher and myself became very intimate. We worked together like David and Jonathan. Before the house was completed he insisted that I should preach in it at will. I was the first man to occupy the pulpit, and pushed right on with a five week's meeting. The Lord sent us a glorious Pentecostal revival. One hundred souls were powerfully converted; meanwhile the preacher with a number of others swept into Beulah Land. I said nothing about joiners till the close of the meeting, when I had the preacher and proprietor of the house stand up and receive the hand of all the candidates, assuring them that they should take membership, at their option, among the churches. Behold! when they gave their verdict the round hundred decided to take membership in my pastorate. Then the preacher with the new church edifice and the hundred new members came with a shout into the Southern Methodist Church. That church is this day prominent in one of the charges of the Kentucky Conference. To God be all the glory for the gift of wisdom in this enterprise.

My maternal ancestry were O'Kelleys in Ireland (and Kellys in this country.) They migrated to America and settled in Pulaski County, Ky., contemporary with the exploration of Daniel Boone. Eventually their baby died. These superstitious Roman Catholics thought they needed a priest to get its soul out of purgatory. They made all possible inquiry, but could hear of a priest nowhere. Their distress was unbearable. In their persistent inquiry after Catholic priests they fell in with a woodsman who told them there was a man going through that country called a circuit rider, who, he thought probably, was either a priest or at least a man somewhat like a priest. They told him by all means to send him to their house without delay. The man was one of Bishop Asbury's blood-washed and fire-baptized circuit riders, and fortunately at that time happened to be in that part of his monthly round.

Soon he called at the log cabin which had recently been filled with weeping and wailing because of the death of a baby, and the deepest sorrow still lingered because there was no priest to get its soul out of purgatory. On arrival he introduced himself as the circuit-rider whom they had sent for. But "oh," they said: "We want a priest to get the baby out of purgatory." "Are you a priest?" "Oh yes," said the man of God, "I am a priest and I can do everything that a Roman Catholic priest can do." "Well, we want you to get the baby out of purgatory." The preacher replied: "Your baby is not in purgatory but it is in heaven, the most beautiful thing you ever saw, perfectly happy, and the angels are delighted with it. It will never suffer and never cry again." The family were comforted and delighted with the testimony of the preacher in reference to their baby.

He then proceeded to interview them in reference to their own souls, and read to them the Word of God, showing them that while their baby was in heaven that they were all on their way to hell. Conviction fastened on them. They sought the preacher to come and see them whenever he could. He at once made their house a regular preaching place in his monthly rounds. All the family were powerfully converted, and almost unanimously turned preachers.

Clinton, Albert; Gilly, and Samuel Kelley were all in their day members of the Kentucky Conference. Dr. G. C. Kelley, now of the Louisville Conference, is another member of that family. My father, Rev. John Godbey, and his brother, Rev. Josiah Godbey, both married into that Kelley family. Out of these two last mentioned families nine preachers have gone forth. Among them is Dr. J. E. Godbey, now editor of the Arkansas *Methodist*. All this originated under God through the gift of wisdom on the part of Bishop Asbury's circuit rider.

This gift makes us like Paul, all things to all men, that we may save souls, and thus adapts us to all sorts of circumstances, environments, socialities, and nationalities. Reader, you must have it in order to be a soul-winner.

2. KNOWLEDGE.

The gift of knowledge is number two in the Pauline Catalogue. This gift, with the other eight, was so prominent in the apostolic age as to become the cognomen of one of the earliest religious sects called "Gnostics," from the Greek word "*gnosis*," which means knowledge.

Now what is this spiritual gift of knowledge? It is insight into divine truth. As the Holy Spirit is the author of the Bible, He alone understands its meaning. Man

teaches the intellect, but the Holy Ghost teaches the heart. Many people think the mind is greater than the heart, but they are egregiously mistaken. The intellect is confined to the brain located in the skull. The heart fills the whole body, brain, and all. The heart is the man himself, the mind being his servitor. The gift of knowledge reveals to you the deep, hidden meaning of God's word.

Many years ago an old Methodist bishop said to us young preachers: "Young men, God can teach you more in a minute than men can teach you in a year." That strange, and to me paradoxical statement, lingered in my memory, and made an indelible impression on my mind. Years subsequently, when the Lord led me into Beulah Land and imparted to me the gift of knowledge, I for the first time understood the old bishop. I graduated at college, and ransacked all the world for books, and gathered me up a library at the cost of one thousand dollars, thinking I would have to study those books in order to be an efficient preacher. About that time the Lord gave me sanctification, flooding my soul with celestial fire, and transforming the scientific metaphysical preacher into a flaming revivalist. The fire swept through me night and day, from the crown of my head to the soles of my feet. I preached four to six times a day, moving in a revival cyclone the encircling year. I was compelled to bid farewell to my library, give up sermon making, and devote all my time to saving souls. Consequently, I consecrated to God all my fond aspirations to understand the Bible, and went forth content to cry, "Behold the Lamb of God that taketh away the sins of the world!" having forever abandoned all my cherished aspirations to understand the Bible. Anon to my unutterable sur-

prise I find myself surrounded by preachers and people, with open Bibles listening to my expositions of the inspired Word. That God would use me as a teacher of the Bible seemed to me a paradoxical dream. But what is the solution of the mysterious problem? The Holy Ghost has revealed to me His Word. The spiritual gift of knowledge is the golden key which unlocks the Bible. This explains how Bob Burks, when converted and sanctified, could lucidly and forcibly explain the Scriptures, though he could not read a word. This is the reason why the illiterate women of the Salvation Army are better preachers than many collegiate graduates who fill our city pulpits.

God is raising up a kingdom out of the slums and jungles to preach His gospel and save the world. It is a significant fact the poor back-woods circuits enjoy a purer gospel and a more vital Christianity than the wealthy stations, because the poor, illiterate circuit riders are taught by the Holy Ghost and the learned pastors are taught by men. Human learning is all right in its place, but is a blighting curse when made a substitute for the knowledge which none but the Holy Ghost can impart.

Reader, if you would understand the wonderful revelation of God's word, give up all of your own wisdom and sit down meekly and lowly at the feet of Jesus, and abandon yourself to the Holy Ghost that He may teach you the deep things of God. We learn in 1 Cor. 3, that the first lesson in the school of Christ is to find out that we are fools. 1 Cor. 2, teaches us that the word of God can not be discerned by the human intellect. The Holy Spirit must teach your spirit His revealed word and will, or you will remain a spiritual ignoramus. God's Word is the sword with which we are to conquer the world, flesh,

and Satan. You do not need colleges and theologians to reveal to you God's word, but you need the Holy Ghost to illuminate it.

D. L. Moody, the world's evangelist, is an unlearned layman. Yet he is a master in Israel, at whose feet theologians of all nations would do well to sit and learn the word of God. He is a wonderful example of this spiritual gift of knowledge. Amanda Smith is an illiterate colored woman, born and reared in Southern slavery; yet she has preached to myriads in America, Europe, Asia, and Africa, and is wonderfully luminous in the word of God. She is one of the most efficient preachers in the world; the secret of the matter is she is taught by the Holy Ghost the deep things of God. You can not afford to be without this gift.

3. FAITH.

The gift of faith stands third in the illustrious catalogue of nine. The Greek poets tell us about the nine muses who inspired their songs with celestial fire. The Greeks were the leading spirits in the Paganistic religions of their day. These churches were the apostasy of the Noachian dispensation, and doubtless carried with them from the house of Noah many brilliant scintillations of primary truth. Hence the mythological dogma of the nine muses was doubtless a lingering reminiscence of the original revelation of the nine spiritual gifts. Remember faith here is not a grace but a gift. Hence it is not the faith by which we are justified, nor the faith by which we are sanctified, nor the faith by which we are kept saved and sanctified; but it is the faith by which we are instrumental in the conviction, conversion, and sanctification of others. "As your faith

is, so be it unto you," is as true of the gifts as of the graces. "All things are possible to him that believeth," measures the illimitable potentiality of this wonderful gift of the Holy Ghost. With this gift "one shall chase a thousand, and two shall put ten thousand to flight." As the church moves out in the clear light of the true biblical exegesis and regains the apostolic faith, the age of miracles will come back.

On one occasion, Dr. Finney having labored hard in a revival effort with no visible success, giving up in despair, bade his kind hostess adieu. The saintly woman having persistently expostulated with him to remain, turning into her room soliloquized: "You are gone but we will have the revival anyhow." The man of God overheard her, and feeling assured that she had the gift of faith for a revival at that time and place, turned back, saying: "I will not go, for I know now we are going to have a revival, because you have faith for it," and Jesus says: "It shall be according to your faith." The same man tells us about a venerable saint who died of consumption, after an illness of many years. While confined in his room he spent his time praying for the churches. He would frequently send for the preachers and say to them: "I have been enabled to pray the prayer of faith for———church. Now go to that church and you will have a revival." The writer says that the revival came promptly in every case. After the old man was dead, upon examination of his diary they found a goodly number of instances in which he had made the record "on —— date I was enabled to pray the prayer of faith for a revival in —— church." The preachers went to those churches, and unexceptionally had glorious revivals.

Mr. Finney gives an account of an old blacksmith whose stammering speech could scarcely be understood. He became so burdened with the souls of the desperately wicked town in which he lived that he shut himself up in his shop, fasted and prayed several days. He then called on his pastor and urged him to appoint a seekers' meeting. The faithless man responded with astonishment, "A seekers' meeting?" "Why there are no seekers of religion about here." After much importunity, the pastor having refused to appoint the seekers' meeting in his church, yields to the irresistible enthusiasm of the old stammerer, and announces a seekers' meeting at his house, at the same time predicting that nobody will come. An hour before the appointed time the house ran over and a crowd filled the yard. Before the service began some of the hardest sinners in the neighborhood broke down, weeping and calling on the people to pray for them. A wonderful sweeping revival thus broke out. All this originated from the wonderful potency of the Gift of Faith in the heart of the stammering old blacksmith.

At midnight, in Indiana, a sanctified wife received the Gift of Faith for the conversion of her husband, who was a steamboat captain running on the Mississippi River from Cairo to New Orleans, and a notoriously hard sinner. At day-dawn, the next morning, a telegraph boy brought a telegram to her stating that her husband's boat was burned and that he was lost. Having received and read the telegram she rolled it up, handed it back to the boy and said: "It is a mistake. The Lord revealed to me last night that my husband will be converted and go with me to heaven." Two days afterward her husband came home. She met him and told him about the

telegram and her answer to it, and God's revelation that he would be converted and go with her to heaven. Immediately conviction seized him. He cried aloud for mercy, and was soon shouting in the kingdom of God. Anon, he was gloriously sanctified, and became a hero with his good wife in the Lord's war.

I am an old revivalist. I never saw a place where I could not have a revival. I always made it a rule to pray till I received the Gift of Faith for a revival at that time and place. I then went into the conflict with victory in sight. Twenty years ago, when presiding elder, I laid siege to the town of C——. A noted man lived there, distinguished for his intelligence, popularity, sociability, and for his musical talents; he was exceedingly influential, especially with the young people, and a ringleader of the fandangoes. Notwithstanding his rowdy predilections, such were his musical gifts that the people thought they could not sing without his leadership. He seemed to stand in the way of all the sinners in the community. On arrival I went off into the woods and prayed for him in person till I received the Gift of Faith for him and a revival. He came to the first meeting so convicted that he could not sing. He responded with enthusiasm to the first invitation; wrestled Jacob-like till he came through bright as a sunburst. The sinners followed him like sheep, and glorious was the victory.

When you receive the Gift of Faith for a revival the revival is sure to come. The difficulties which beggar all human solution are not in God's way at all. When the difficulties are greatest the revival is most needed. Remember, the days of miracles are not passed; but the trouble is, the days of faith with ninety-and-nine out of

every hundred are passed. When faith comes back miracles come back. Wake up, O Zion, from the sleep of ages, and hail the infinite possibilities of recovering all the lost Gifts and Graces of the glorious gospel. Rise, O holiness people, recognize your heavenly calling. God wants to confer on you the imperishable honor of restoring to the church every item of the long lost gospel. Popes, prelates, and priests in vain have sought this honor. God has it for His little ones. "He hath revealed it unto babes." This day there is a prevailing deficiency, even among sanctified people, in their appreciation, appropriation, elucidation, and utilization of these gifts. Bear in mind they constitute the Christian warrior's invincible panoply with which he is to conquer the world. Reader, faith is the palladium of your victory on every embattled line. The grace of faith is the measuring line of your personal salvation. The Gift of Faith is the measure of your efficiency in the salvation of others.

4. THE GIFTS OF HEALINGS.

During probation we are all identified with these material bodies, which surviving the fall (which was death to the spirit) became mortal and subjected to innumerable ailments. Air, water, and earth all abound in elements pestiferous to health and life. Our Lord has given us work to do in this world, and is willing to give us the health and strength we need to finish our work. Both "gifts" and "healings" are in the plural number, setting forth the fact that our ailments are many, and of course the healings must be equally diversified. Some are gifted with healing certain diseases and some are others. "As your faith is so be it unto you," is just as true of the body as of the soul. When you are sick, if

you have faith in Jesus to heal you He will heal you. His promise is infallible, as solid as His throne. If one promise should fail the divine government would fail, and the throne of God totter and fall. The word of God partakes of His infallibility.

Since the rise of the holiness movement divine healing has become so common as to be no longer a matter of controversy. With candid Bible readers I have witnessed it ever and anon the last twenty-five years. It is rapidly coming to the recognition and appreciation of the church.

While I was in Indiana, during the Confederate War, the people of God were much exercised over the severe illness of Bishop Simpson, the great orator of the North. Bishop Janes was presiding over one of the Indiana Conferences when he received a telegram, "Bishop Simpson is dying." He read the telegram to the Conference and said: "We are not prepared to give up Bishop Simpson. God will hear prayer, Jesus can heal the body as well as the soul." In the providence of God, William Taylor, now bishop of Africa, the cosmopolitan missionary had stopped in the Conference on his tour. Bishop Janes called the Conference to their knees to pray for the healing of Bishop Simpson, and doubtless by divine intuition called on Bro. Taylor to lead the prayer. The Holy Ghost inspired Bishop Taylor's prayer. The final amen was hardly enunciated till the whole Conference leaped to their feet with shouts and hand-shaking, testifying that Bishop Simpson was healed. Precisely contemporaneously a paradoxical scene transpired in Bishop Simpson's sick chamber, a thousand miles toward sunrise. The physicians have all pronounced him hopeless and retreated from the room. The watchers are every

moment expecting his release. To the unutterable surprise of the watchers he revives. His physicians were called in. Upon diagnosis they simply state, "The crisis of the disease is passed and he is a well man, but to us the paradox is inexplicable."

In 1893, Rev. F. J. Browning, presiding elder of Beaumont District, East Texas Conference, called me to Woodville, Tex., to preach during the session of his District Conference. On arrival at my boarding-house I saw in the veranda a little girl lying on a cot, scorched with fever, which for twenty-one days had defied all medical skill. Feeling moved by the Spirit I called the family, with Bro. and Sister Browning, to unite in prayer for her healing, all kneeling around the cot. The fever left her that very hour and returned no more.

One month later, at Waco Camp-meeting, Texas, an old friend invited me to his tent to dine. On arrival my attention was arrested by an emaciated damsel lying on a bed. They told me the fever had burnt her as in a furnace sixty-one days, defiant of all remedies. Hesitating about coming to the camp-meeting on her account, a voice seemed to say: "Go, take her with you, and perhaps she will be healed." On sight, feeling, and inspiration of faith for her healing, I called all to their knees around her bed. Next time I saw her in the meetings testifying that the fever left her when we prayed for her.

Cases are innumerable in my observation. I have most wonderfully and repeatedly been healed myself. Twenty-two years ago, with a vile attack of pulmonary congestion, physicians having exhausted all their resources, pronounced me hopeless, liable to expire at any moment, and could not possibly survive two hours. The Lord inspired my Christian wife and others with faith in

the great Physician to heal me. While on their knees around my bed praying for me the healing came suddenly. I arose and testified, and in three days went off preaching. The physicians all tell me congestion of the lungs is often fatal, and when apparently removed it is almost certain to return. Let me say for the glory of the Omnipotent Healer, since my instantaneous healing twenty-two years ago, I have never had a symptom of the disease.

As the church becomes enlightened and moves up on to the highlands of entire sanctification, the recognition of the Omnipotent Healer will become common as in New Testament times.

John Wesley was orthodox on divine healing. One day as he rode horseback to his appointment his horse was lame and limping so he could hardly get along, meanwhile his head was aching as if it would burst. He lifted his heart and voice to the great Physician: "O God, Thou art master of diseases in man and beast. I implead Thee, in the name of Jesus, to heal me and my horse, that I may go on and preach the gospel." Immediately his aching head was calm and painless, meanwhile his horse ceased to limp and paced off with life and energy. When this father of Methodism visited John Fletcher, and found him lying on a bed hopeless in the last stage of consumption; he dropped on his knees by the bed and prayed, "O Lord, for Jesus' sake, spare me this man, for I can not do without him." At that moment the inspiration of faith for his healing came on him. Leaping to his feet he exclaimed: "He shall not die, but live to declare the mighty works of God." Sure enough, Fletcher was healed, and afterward wrote his wonderful books on "Christian Perfection," which for

one hundred and fifty years have shaken the world with the momentum of an earthquake.

Glory to God for a Savior who is more than a match for all diseases, both hereditary and sporadic. Shall I ever call a physician? That is a matter of your own option. I would not permit a wicked physician to medicate my body, which is the temple of the Holy Ghost. The Christian physician is quite homogeneous to the minister of the gospel. The one ministers to the body and the other to the soul. But the pills of the one and the prayers of the other are equally ineffectual unless the great Physician impart the healing efficiency.

While certainly no Christian believes that the Omnipotent Savior is dependant on a human subordinate in either case, He can certainly heal the body without a physician and save the soul without a preacher.

"Bro. Godbey please explain Mark 16: 18, 'They shall lay hands on the sick and they shall recover.'"

"Does not this Scripture show that divine healing is a universal concomitant of our Lord's commission?" If you will examine the revised version you will find the last twelve verses of Mark's gospel designated as an interpolation.

For the last twenty years I have constantly used the Critical Greek Testament which Dr. Tischendorf found in the convent of St. Catharine on Mt. Sinai, A. D. 1859. It antedates the dark ages and belongs to the apostolic age, and is the purest Scripture on the globe. It is the ultimatum of all appeal and the highest New Testament authority in the world. It closes with the eighth verse of Mark 16, thus showing conclusively that Mark never wrote the last twelve verses of the gospel which bears his name.

These twelve verses were added by some other person after Sinaitic manuscript was written, and of course after Mark was dead. Divine healing is not homogeneous with the commission. It belongs to the Gifts of the Spirit. While the soul is saved by the Graces, the Graces of salvation and sanctification are freely and indiscriminately bestowed upon all who seek them in God's way. The Bible certainly reveals that God wants to save and sanctify all and take them to heaven. Bodily healing belongs to the department of Spiritual Gifts which are not bestowed indiscriminately like the Graces of conviction, conversion, and sanctification; but these gifts are bestowed by the sovereign discriminating providence of God. I have repeatedly been sick, and had faith in Jesus to heal me, and according to my faith and the faith of others He did heal me.

But the time is speedily coming when I will have no faith to be healed; then I hope to have plenty of faith for my soul to sweep right into glory. You must not expect every one to be healed in answer to your prayer, for in that case none would be left to go to heaven.

A. D. 1893, on arrival at Scottsville Camp, Texas, I found pastor Lively very sick with a malignant malarial fever. I knelt with his family around his bed and we prayed for his healing. Sister Lively and myself both received the Gift for him. He arose a well man and went to the camp-ground. I went immediately and prayed for dear old Bro. Scott as he lay on his bed of languishing. In my pleading for his soul the Lord gave me great liberty, but I received no faith for the healing of his body. As I bade him adieu he said: "Bro. God-bey, tell the good people at the camp-meeting to pray for my soul, that God may give me dying grace and take

me to heaven; but not to pray for my healing, for my good wife died this year and I want to go and join her among the angels."

Never pray for the unconditional healing of a wicked person, but pray for his conviction and salvation. A Methodist preacher prayed earnestly and indefatigably for the healing of his wicked son. He saw him recover from his sickness, but afterward saw him hung for murder. God wants to make all of our sickness a blessing to us, in the sanctification of His children and the awakening and salvation of the wicked. When you pray for bodily healing always climax your petition, "Thy will be done." When you pray for the soul you should pray importunately and unconditionally for the Bible abundantly reveals that it is God's will to pardon all sinners and sanctify all believers who meet the conditions propounded in His word. Shall we anoint the sick with oil when we pray for their healing? (Jas. 5: 14.) This anointing with oil symbolizes our consecration to God. Hence we should never anoint a wicked person, but pray and exhort him until he repents and gives his heart to God; then we can anoint him.

This same Scripture says: "The prayer of faith shall save the sick." From this we see that the anointing is not medicinal but consecratory, and especially beneficial as an inspiration to the faith which brings the healing. This anointing signifies that you are perfectly resigned and committed to God's will, so that if He should send Gabriel to propound to you the question, "Will you live or will you die?" you would say, "Gabriel, go back and tell my heavenly Father please decide that matter for me, since my will is lost in thine."

When you make this perfect consecration, symbolized

by the anointing with oil, it is highly probable that God will see that He can use you for His glory in this world, and consequently prolong your life.

5. THE WORKING OF MIRACLES.

This is the central and culminating Gift of the paradoxical nine. The popular mind, staggered at the word "miracles," has long ago laid this inestimable Gift in the shade and relegated it to the "age of miracles." Reader, go with me now into the simple matter of fact as revealed in God's word, and ask God to give you light and perseverance, and enable you to haul up from the debris of the dark ages the brightest gem that ever shone in the diadem of the conquering saint. This Gift called miracles is as real and available to-day as when Paul stood on the Areopagus and preached Jesus to the learned votaries of thirty thousand Athenian gods.

The Greek is "*energemata dunameon*," whose literal meaning is workings of dynamites. This word dynamite is generally translated "power." (Rom. 1: 16.) Paul says: "The gospel is the power of God unto salvation to every one that believeth." This is a very significant passage, as it is the only inspired definition of "gospel." But remember the word here translated "power" is dynamite, and the same word is translated "miracles" in the English version of this fifth spiritual Gift. Acts 1: 8, "You shall receive the power of the Holy Ghost having come on you." (Not as the English version, "You shall receive power after the Holy Ghost is come on you.") In this Scripture the word for "power" is dynamite, translated miracles in 1 Cor. 12: 10. From these and innumerable quotations which we could give, you see the word "miracles" in the text means gospel;

i. e., spiritual miracles and not physical. The popular idea that the Word is the gospel is anti-Pauline and unscriptural. The Holy Ghost says positively that this dynamite is the gospel.

Now it is the province of dynamite when touched with fire to explode and blow everything out of its way. All sin is Satan's rock. It is so hard that nothing but God's dynamite can blow it out of the human heart. It takes the dynamite of conviction to burst up the strong heart of the sinner. It takes the dynamite of regeneration to blow all actual sin out of the heart. And nothing but the dynamite of entire sanctification can blow original sin out of the heart. Hence we see a more literal translation of this wonderful gift would be MANIPULATIONS OF DYNAMITES. Momentous conception! Holy Spirit, give us light and guidance in the elucidation of this wonderful gift. Reader, it is not only your glorious privilege to utilize it, but it is your imperative duty. Tread lightly, for you walk on holy ground. When Dr. Franklin walked amid the thunder-storms, manipulated the lightning, brought him down and sent him a courier around the world with a velocity of twenty thousand miles per second, philosophers doffed their hats and the nations stood spell-bound.

"The hero chieftain laying down his pen,
Closes his eyes in Washington at ten;
The lightning courier leaps along the line,
And tells the St. Louis tale at nine;
Halting a thousand miles whence it departed,
And getting there an hour before it started."

Heathen poets represent Jupiter standing on the summit of Olympus and hurling thunder-bolts around the world. The peculiarity of this gift is to make you the

potent medium of the Holy Ghost in conviction, conversion, and sanctification. It imparts to you the supernatural magnetism of the Holy Ghost in the Lord's work. It makes you a manipulator of the heavenly dynamite. This Gift was the marvel of the apostolic age, and is again waking up the world in the extraordinary achievements of the holiness movement. As the darkness of superstition, ignorance, and heresy recede before the increasing splendor of the millennial dawn, these gifts of the Holy Ghost will become the crowning glory of the church.

In all ages, God has had His witnesses to these Spiritual Gifts. Dr. Finney was wonderfully endowed with this Gift of spiritual dynamite. Charged with this heavenly dynamite he walks into a cotton-mill and stands amid the roar of three hundred steam looms, his countenance radiant with celestial fire. The operators are so arrested and spell-bound by the speechless look of the man as to become confused, then embarrassed, then appalled, and finally a solemn awe settles down on them as if the very angel of doom had come down to judge the world, and they were looking him in the face. Conviction, with an incorrigible paralysis, settles down on the employees so fast as they look upon this man of God. The ungodly proprietor escapes not the lasso of the Holy Ghost, but orders the engines to be stopped and the work suspended, saying to all the laborers: "It is no time to run a cotton-mill, but it is time for salvation. I myself am an awful sinner and need salvation; so we turn over the mill to this man of God."

All this occurred before Mr. Finney spoke a word. Strong men and proud women fell on the floor all around him crying for mercy before he had spoken a word.

Benjamin Abbott, one of Bishop Asbury's circuit riders during the Revolutionary War, was a remarkable example of this Gift. Send to a Methodist publishing house and get his life. As you read it you will find that the people fell under the power of God during almost every sermon he preached. As he passed on his rounds preaching every day, it was a common thing for a large portion of his congregation to fall while he was preaching, and lose the power of locomotion till God converted or sanctified them. It was this Spiritual Gift which knocked down hundreds and thousands, and precipitated them into jerks and other physical contortions during the paradoxical revivals which characterized the camp-meetings at Cane Ridge, Bourbon County, Ky., A. D. 1800, 1801.

The power which prevailed in these camp-meetings was so astounding that thousands of people traveled hundreds of miles to witness these mighty works. James B. Finley says he traveled from Ohio on horseback to satisfy his curiosity. An obdurate sinner having boasted and defied this knock-down jerking power, with Satan to help him, he had made up his mind to resist it all and prove to the world that one sinner was more than a master for this strange and unaccountable power. But he fell a victim to the power he came to defy; was wonderfully converted and became a champion Methodist preacher.

Among the wonderful scenes he describes, amid a multitude of twenty-five thousand, about twenty preachers dispersed here and there, standing on logs, stumps, rocks, wagons, were preaching with the Holy Ghost sent down from heaven. and the people falling, crying, jerking. On one occasion at one moment he saw five

hundred people fall on the ground as suddenly as if a battery of a thousand guns had swept down on them simultaneously. After fifteen minutes of wailings, pleadings, jerkings, and agonizing, they rise like a mighty swell of the sea and make the air resound and reverberate with deafening shouts of triumph. I have often witnessed this wonderful, supernatural, inexplicable power in my own meetings.

In a meeting at Soule Chapel, Pulaski County, Ky., eleven years ago, this power; *i. e.*, dynamite; *i. e.*, miraculous work was wonderfully manifest. The people fell and lost the power to stand or walk, not only at the altar in almost every service, but throughout the house; even the aisles were blockaded by the slain of the Lord who had lost the physical power to stand on their feet.

At Coffeenville, Texas camp-meeting last July, the power came the fourth night, and increased in every service till it swept like a cyclone. All routine was superseded, and the management of the meetings completely given over to the Holy Ghost. We could only adjourn the meetings by having all the lights extinguished; otherwise they evidently would have swept on their Pentecostal tide all night.

At Waco camp-meeting, Texas, 1893, many people fell and lost the power to stand or walk till the Omnipotent Hand raised them up to shout His praises. A prominent anti-holiness city pastor fell and lay four hours unable to stand till the Omnipotent Sanctifier slew Adam the First, and flooded his soul with sanctifying power.

This Gift is much more prominent in the West than in the East. O the eminent usefulness of a Christian, and especially a preacher endued with this Gift. During a testimony meeting in Walker street Church, At-

lanta, Ga., in 1892, a large congregation with perhaps one hundred and fifty sanctified and fifty preachers, an illiterate farmer boy arose and testified to conversion and sanctification. This indescribable heavenly dynamite came on him. His face lighted up; his eyes sparkled with preternatural brilliancy; his whole visage became radiant with unearthly splendor. Then the power struck the audience like a cyclone. Simultaneously the people began to shout in all parts of the house; all order was broken up amid the demonstrations of a general rhapsody.

John Wesley says the experience of entire sanctification may consist with very little spiritual power. Hence you need not be discouraged as to your sanctification because of this deficiency, but seek it from the Lord as a subsequent Gift.

We must have this along with the other Gifts to equip us for the Lord's war and for the salvation of the world. Remember "they are Gifts." Hence they are free, and you have nothing to do but receive them as a gratuity from our great Captain, who wants to supply all of His soldiers with full panoply.

6. PROPHECY.

Is number six in the Pauline catalogue of Spiritual Gifts. The original meaning of the word is to bubble up like a boiling spring or an artesian well. I saw a spring in Alabama whose waters shot up about fifteen feet into the air. A bystander challenged me to cast a stone into it, which I did, and the impetuosity of the water threw it out.

In Colorado I saw a beautiful limpid lake in the midst of an arid plain. The problem was solved when I rec-

ognized an artesian well in the center shooting its crystal volume into the air incessantly.

On the day of Pentecost all the disciples received double tongues of fire; one to preach hell-fire to convict the wicked, and the other to preach heavenly fire to sanctify the righteous. Hence the gospel preacher has but two subjects; *i. e.*, hell for the wicked and holiness for the Christian, and is bound to have a tongue of fire to preach either of these gospels.

The baptism of the Holy Ghost splits the tongue and sets both prongs of it on fire. Therefore, our Savior made sanctification the basis of the gospel ministry, and interdicted His apostles the privilege of going forth under the commision until they had received a fiery baptism. He knew they never could preach this wonderful double salvation till they received double tongues of fire.

If the church had never departed from this great cardinal pillar laid by Christ Himself, she would have conquered the world and ushered in the millennium long ago. The violation of this fundamental decree of our Savior opened the door and Satan and the world came in.

The Lord wants all of His saints to have the Spirit of Prophecy (Rev. 19: 10). The "testimony of Jesus" is the Spirit of Prophecy.

This Spiritual Gift imparts to you a double tongue of fire, and makes you an indefatigable witness for Jesus, always ready to tell your experience of conversion and sanctification, and warn the wicked of hell-fire, and tell the righteous of the refining fire ready to fall on them from heaven's altars and sanctify them.

1 Cor. 14: 3, "He that prophesieth speaketh to the people edification, exhortation, and comfort." Here you

have God's infallible definition of Prophecy. You see it covers all the ground of practical gospel preaching. Modern sermonizing was unknown in the apostolic age. Paul condemns it outright (1 Cor. 2: 5). It is Satan's invention, and has hung a millstone around the cultured preacher's neck for centuries.

The learned doctor of divinity in the city pulpit preaches a gospel so diluted with nearly everything else that spiritual life can not subsist upon it. His people utterly backslide during his quadrennium, and sweep into hell in platoons, while the poor, illiterate Salvation Army woman, preaching in the slums, gives the miserable drunkards and harlots the pure gospel, for fortunately she has nothing else to give. Hence they get saved and sanctified, and sweep into glory with shouts which astonish the angels. You don't need a college to make you a gospel preacher; you just need the Holy Spirit's Gift of Prophecy.

Paul gives the decided preëminence to this Gift, importunately and repeatedly exhorting us to seek all the nine Gifts, but especially this one.

You see at once the pertinency of this preëminence, because the world is to be saved by preaching, and this Gift makes everybody a preacher.

The Holy Ghost wants to confer this Gift on all of God's children, and thus make them all preachers. Jas. 3: 1, "Be not many teachers." While the Spirit wants us all to preach, and is ready to impart all the qualifications we need, He tells us "teachers are few." Collegiate learning is essential to the teacher but not to the preacher. Twelve out of thirteen of the apostles were unlearned and ignorant men, yet these "sons of thunder" shook the world by their preaching. Paul with his

variant learning was needed to write and expound. I have known little children endowed with this Gift to preach powerfully, and save souls which had beggared the learned ministry a generation. No pastor should rest satisfied till every one of his members receives the Gift of Prophecy; *i. e.*, perfect spiritual liberty to talk for the Lord at home and abroad, in private and public. Then every member of the family will be ready to give thanks at the table, lead prayer in the family, pray, testify, and work in the public meetings.

Learning can never solve this problem of full spiritual freedom and readiness to work for the Lord under all circumstances. The Holy Ghost is the infallible elixir in every case. Reader, if you have not the Gift of Prophecy don't eat nor sleep till you get it. Without it, you are like a soldier without a sword.

7. DISCERNMENT OF SPIRITS.

When Lucifer the Archangel fell in heaven (Isa. 14: 12), one-third of the angels followed him in the fatal apostasy (Rev. 12). They all became devils, filling hell and flooding the atmosphere (Eph. 6.) As these demons have all been angels in heaven they know how to play the angel.

In the habitude of an angel of light they reveal themselves to us, and with seductive arguments and stratagems they do their utmost to deceive us, lead us into sin, stretch their black wings over us, get us into darkness and all sorts of bewilderment, and finally drag us into hell. We most imperatively need this Spiritual Gift; *i. e.*, Discernment, to fortify us, not only against these demoniacal spirits, but human spirits (1 Cor. 9.) Paul speaks of people who worship devils thinking they

are worshipping God. Many churches are, doubtless, run by Satan, through the medium of demons and human spirits, leading the people to hell instead of heaven. This whole world is a battle-field begirdled with innumerable armies of saints and angels on the one side and wicked men and devils on the other. Doubtless many preachers are deceived and preaching their way to hell, while many popular churches are but passports to the bottomless pit. Amid these momentous environments we would be terrifically exposed to the caprices of devils and wicked men without the Discernment of Spirits. This Gift enables us to diagnose the spiritual atmosphere whithersoever we go, and read men and women like we read books. Without this Gift we will waste much ammunition, and our labor will be much at random. This Spiritual Gift serves us as a thermometer, revealing to us the spiritual status of communities, churches, families, and individuals. Without this Gift we will cast the pearls of holiness before the swine of carnality. Of course hogs can't eat pearls, but will trample them under their feet, and in their eagerness for corn, enraged at the disappointment, they will devour you if you don't run away. A sanctified preacher goes around his circuit preaching every sermon on entire sanctification. His whole circuit gets into a hubbub; there is nobody sanctified. He needs the Discernment of Spirits. To say nothing of outsiders, one-half of his members have never been converted, and the other half have nearly all backslidden. Hence only one out of fifty in his pastorate is in the kingdom of God and ready for sanctification. They are delighted with the preacher and off for Beulah Land, but the multitude gnash their teeth because he preaches sanctification. Instead of taking Mt. Calvary

for his pulpit and preaching the wonders of the cleansing blood, he should have taken Mt. Sinai for his pulpit and thundered the terrors of the violated law till the whole mountain trembled with the wrath of a sin-avenging God, and the opening chasm of the quaking earth revealed the gorgon horrors and lurid flames of hell.

The people need a knock-down conviction and a sky-blue conversion, then they will hail with joyful enthusiasm the glorious doctrine, and run after the sweet and triumphant experience of entire sanctification. We need not expect to escape persecution. If Satan doesn't fight you it is simply because you don't fight him. He never surrendered a soul without a battle. He only retreats at the point of the bayonet. Hence you must not expect to "Sail on flowery beds of ease, while others fight to win the prize and sail through bloody seas."

But let your persecution be for righteousness' sake, and not for your own indiscretion. Without the Gift of Discernment you are unprepared for personal appeal, and very liable to defeat the end in view. Holiness people stand in great need of this gift to fortify them against fatal mistakes and hurtful mal-administration of the Lord's kingdom.

This Gift is indispensable to put us in harmony with a meeting in its different stages, from the inauguration of the campaign till the last battle is fought and the victory won. We need this Gift to illuminate us and inspire us with an intelligent diagnosis of a congregation, so we can look on them, take our sermon off their faces and give it back to them.

This Gift is transcendantly essential in altar-work. With one penitent you should work for illumination, with another for conviction, with another for conversion, and

with another for sanctification. Without this Gift you will be much like one who beats the air. Reader, it is your privilege to enjoy and utilize this Gift. Don't deprecate it, but seek it earnestly; receive it copiously, and use it faithfully for the glory of God.

8. DIVERS KINDS OF TONGUES.

You see in the English "Divers" is italicized, showing it is not in the original Greek. The same Greek word, "*glossa*," is translated tongue and language. Hence this is the Gift of Language. It is the eighth in the catalogue, and like its compeers it has long ago been relegated to the apostolic age by the dead churches. You know this is not correct, because God commands in 1 Cor. 12: 31, to earnestly seek this with the other eight gifts. Language is the vehicle of thought, and indispensable in the proclamation of God's truth to the world. This Gift is quite latitudinous. It means language in the broad sense and most illimitable application. Paul said that he spoke more languages than any of his contemporaries.

I have used the New Testament in thirteen different languages and dialects. The Lord has especially conferred on me this gift in the New Testament Greek, which I read and translate readily and fluently on sight. Oh the infinite value of this Gift of Language! Will you not seek it from the Lord? Did not the disciples on the day of Pentecost receive the power to speak languages which they did not understand? They certainly did. Is that power available now? I know nothing to the contrary.

Bishop Taylor is perhaps the brightest and most spiritual Christian in the world. He says this power to speak

unknown languages is enjoyed at the present day by some of his missionaries in Africa. He speaks of a young lady whom he appointed to preach to a nation of whose language she was utterly ignorant. She began preaching through an interpreter, but when the bishop came round in two or three months, to his surprise he found her preaching fluently and powerfully in the native language without an interpreter. None of these Gifts supersede our own efforts; but what little we do in the way of study bears an insignificant proportion to the magnitude of the Gift bestowed by the Holy Ghost. This Gift is destined to play a conspicuous part in the evangelization of the heathen world, amid the glorious prophetic fulfillment of the latter days. All missionaries in heathen lands should seek and expect this Gift to enable them to preach fluently in the vernacular tongue, at the same time not depreciating their own efforts. Preaching through an interpreter conduces to the development of a humdrum style, unfavorable to spirituality. Hence the distressing inefficiency of many missionaries.

Persons preparing for the ministry, who have opportunity, should proceed at once to study and master the Greek and Hebrew, so they can read the identical words used by the Holy Ghost in the revelation of the glorious plan of salvation; meanwhile they should seek earnestly these languages bestowed as Gifts of the Holy Ghost. The failure to seek these Gifts accounts largely for the prevailing deficiency of linguistic knowledge, even on the part of those who have enjoyed a classical education. But how does this Gift of Language effect people who have no opportunity to study Greek and Hebrew, and never go as a missionary to heathen nations? Are they interested in this Gift? Most assuredly. The Hebrew language con-

tains ten thousand words, the Greek forty thousand, the Latin sixty thousand, and the English one hundred and fifty thousand. The English is the most voluminous language in the world.

It is the great progressive language of the world, and destined to become universal and be spoken in every nation under heaven. Doubtless God is preparing this language for the millennium to become the vernacular of that Kingdom which shall extend from the rising of the sun to the going down thereof.

Hence, you should seek the Gift of the English language, so that, as Paul said of the Corinthians, you shall be enriched, not only with all knowledge, but with all utterance.

You cannot be an efficient soul-saver without an ample lingual vocabulary and the Gift of ready utterance. You must have the Gift of Language, so as to speak readily and fluently on all occasions. Many forbear to talk for the Lord for the want of language. Such are inexcusable, because God is ready to impart this Gift to all who will seek it with humility, patience and perseverance. Moses had a stammering tongue. He received this wonderful Tongue-Gift and became the world's champion preacher. One of the most efficient preachers in the Kentucky Conference has the natural deficiency of a cleft palate, yet it does not seem to detract one iota from his usefulness. Let no one be discouraged. The Holy Spirit is ready to bestow on all of God's holy people the Gift of Language, which will enable them to speak readily, fluently and appropriately under all circumstances. This Gift wonderfully supersedes all human learning. The illiterate apostles had it and threw all the cultured orators of the world

into eclipse. All the classical lore of the ages can never supersede this Gift of the Holy Ghost.

Reader, it is not only your inestimable privilege, but your imperative duty to receive this Gift and use it for the glory of God. I hope you will not relegate it to the by-gone days, but obey God and seek it earnestly. This Gift, with the Pentecostal baptism, makes every man, woman and child a preacher. With this Gift and its eight concomitants, how quickly would the world be conquered for Christ!

9. INTERPRETATION OF TONGUES.

This ninth Gift, and last of the series, is strikingly homogeneous to the Gift of Tongues. They naturally go together. Consequently Interpretation is essentially about as latitudinous and longitudinous as the Gift of Tongues. I enjoy both of these Gifts especially in the New Testament Greek.

In my Bible readings I constantly serve as translator and interpreter. The great reason why the people know so little about a sermon when they hear it is because they are deficient in interpretation. The preacher wears himself out, and is astonished to see his congregation inflexible as icebergs. But the problem is solved in the fact that they do not understand it. The preacher needs this Gift to qualify him to interpret for his congregation. The people all need this Gift to enable them to understand what they read and hear. You would be astonished at the gross ignorance, not simply of worldlings, but of church members, even in the most simple fundamental truths of the Bible.

We should avail ourselves of the Bible, holiness books

and papers for our spiritual edification and intellectual erudition.

It is all right to study dictionary and grammar, but the climax of all is the Gift of Interpretation imparted by the Holy Ghost.

We have thus investigated and elucidated the nine Gifts which constitute the Christian warrior's panoply. 1 Cor. 12: 11: "All these, one and the same Spirit, worketh in you, administering to each one indiscriminately as he willeth." This verse concludes the paragraph containing the nine Spiritual Gifts. Now, what do you learn from it? It is a wonderful description of the unity, simplicity and diversity, characteristic of the Christian warrior in the utilization of these Gifts. It represents the Holy Spirit standing by you on the battle-field with an inexhaustible supply of these Gifts, faithfully furnishing you the weapon you need each fleeting moment.

In bringing up the fight you need a cannon to fire on the enemy at long range. Afterward you need a shot gun, then a bayonet and finally, when you meet him face to face, you need a revolver.

This whole world is a battle-field. We fight under three flags, all simultaneously floating in the air—the blood-red flag means full redemption, and always under the blood; the snow-white flag proclaims the experience of entire sanctification under the blood, while the raven-black flag means death on the battle-field and no compromise with sin and Satan. The Holy Spirit dwelling in our hearts gives us perfect rest in Jesus, perfect freedom from solicitude, criticism and persecution, and, at the same time, puts into our hand the very weapon we need each fugitive moment. Do we need Wisdom? He

gives it pursuant to perfect submission and doubtless faith. Do we need Knowledge? He gives it in floods of light. Do we need Faith? He gives it, so as to make all of Satan's mountain difficulties jump out of the way. Do we need Dynamite? The Holy Ghost unlocks the magazines of heaven and gives us beyond our asking or thinking, till we are astounded to hear the mighty roar and see the Devil's rock all blown out of the most stubborn, stony hearts. Do we need Prophecy, *i. e.*, speaking Gifts? He is ready to split our tongues, and set both prongs on fire and send us out to preach hell-fire, to awaken the wicked and bring them to repentance, and heavenly fire to sanctify the righteous and robe them for glory.

Do you need light to enable you to read books and diagnose the spiritual atmosphere of religious meetings? He will give you Discernment of Spirits, so you can "Try the spirits," 1 John 4: 1, and see whether they be of God, and thus you will be fortified against counterfeit religions whose name is legion. Do you need words to proclaim the truth as it is in Jesus, warn the impenitent, comfort the mourner, convince the Christian of surviving depravity and lead the hungry believer into the cleansing fountain that he may get under the blood, and experience the glorious victory of an uttermost salvation? He will impart to you the Gift of Language, and thus supply all of your deficiencies, so you can talk for the Lord from now till the judgment and never run out of words. Are you incompetent to understand the vocal utterances which ring in your ears, whether it be the unknown language of some heathen nation, the language of God's unrevealed Word or the complicated vocabulary of the great English language? He will soothe all your troubles and dissipate

all your embarrassment by conferring on you the Gift of Interpretation. Besides all these wonderful Spiritual Gifts, He will confer on you the Gift of Physical Healing, thus making you a constant benediction to the bedridden sufferers for whom you will be enabled to pray the prayer of faith, and God will raise them up again. Jas. 5: 15. As this world is full of suffering what a sunburst of joy, victory and glory in the sickroom is Jesus revealed as the Healer. Bestudded with this glorious constellation of Spiritual Gifts you become the harbinger of peace, light, joy, health, salvation and victory withersoever you go.

O Christian, you do not know how rich you are! Well did Bishop Taylor say he would rather be an humble Christian, preaching to the savages of Africa, than to be an angel in heaven. We have all eternity for the angelic state in heaven, but so little time here to save souls. Good Lord, wake us all up to put on the whole panoply, *i. e.* receive and utilize all these Spiritual Gifts. Let no soldier content himself to be a neuter. The bugle call of full salvation is ringing round the world. Twenty-five millions sweep into eternity each revolving year. The mournful wail comes up from the bottomless pit, "Forever lost!" Never again say, "Excuse me." An iceberg pastor will excuse you, but God will not. As your pastor cannot answer for you in judgment, you had better obey God. These Gifts are free for all, and God commands us all to "seek them earnestly." Hence, we all stand on the same level before God. David, the little boy, slew the Philistine giant. Jael, a modest young Christian woman, slew Sisera, the greatest military chieftain in the world. Your efficiency as a Christian soldier does not depend on physical gianthood, intellectual power,

- native talent, collegiate education, financial fortune, the patronage of friends nor the favoritism of Bishops and Presiding Elders, but it depends on your humble, consecrated, trustful appreciation of these Spiritual Gifts. Reader, thank God that He ever provided them for you and me. Amen.

SPIRITUAL GIFTS AND GRACES.

SPIRITUAL GRACES.

SECTION II.

The nine Spiritual Gifts; *i. e.*, Wisdom, Knowledge, Faith, Healing, Power, Prophecy, Discernment, Language, and Interpretation, expounded in the preceding division of this book, constitute the Holy Spirit's panoply with which He wants to invest the Christian soldier for the defeat of Satan and the salvation of the world. The first letter to the Corinthians is the grandest exposition of the Holy Ghost in the inspired volume. It culminates in the 12th, 13th, 14th chapters. The 12th and 14th chapters are one continuous exposition of the Spiritual Gifts. In the inspired original there is no division into chapters and verses.

The 13th chapter is parenthetical, and constitutes the climax of the spiritual culmination, and is purely expository of the Spiritual Graces.

In the 31st verse of the 12th chapter, Paul exhorts us to seek earnestly these Spiritual Gifts; *i. e.*, Wisdom, Knowledge, Faith, Healing, Prophecy, Discernment, Language, and Interpretation; but certifies, "Yet show I unto you a more excellent way." This more excellent way is expounded in the 13th chapter. John Wesley pronounced this the best chapter in the Bible, and said he wanted all the Methodists to live and die in it.

The word which rings through this chapter from beginning to end like the bells of heaven is love, unfortunately translated charity in the English version. For this there is no authority whatever, as the Greek word, "*agapē*," has but one meaning, and that is love. The great difference between true and false religions consists in the universally observable fact that the former teach salvation by grace and the latter by works; *i. e.*, true religion is the work of God received through faith, while false religion is the work of man.

Romanism and all other fallen churches have always taught salvation by works. The Episcopal Church was full of the fogs of Romanism in 1611, when they translated the Bible. Hence the word charity in this chapter and many other passages of the New Testament, is a reminiscence of Romanism. In the English version this chapter preëminently and unmistakable teaches salvation by charity. As charity is a work, therefore you see it teaches salvation by works, which is flatly contradictory of all the other Pauline epistles and uniform teaching in the Bible. Charity is also contradictory of the third verse of this chapter, which reads, "Though I give all my goods to feed the poor and have not charity." Now you know it can not be said of me I have not charity if I give all my goods to feed the poor, for in that case I would have charity in the superlative degree. This verse proves conclusively that "charity" is a wrong translation. Robinson's New Testament Greek Lexicon gives nothing but love as a translation of "*agapē*." Hence the word "charity" in this chapter is simply a Roman Catholic perversion. In the 7th verse we have four superlative complements predicated of "*agapē*;" *i. e.*, love. This constitutes a quadruple argument, confirmatory of the conclu-

sion that "*agapē*" in this chapter does not simply mean love, but perfect love.

4th to 7th verses inclusive, present a glowing description of this divine "*agapē*;" *i. e.*, perfect love. And show up its irreconcilability with the assistance of that dark group of the malevolent affections; *i. e.*, envy, jealousy, pride, vanity, shame, selfishness, anger, and evil thinking. The English version says this love "is not easily provoked." "Easily" is not in the original; but the Holy Ghost says "Love is not provoked." When provocation comes love is no more, but anger has supervened. Tradition says that King James, who had our English Bible translated, was a very high-tempered man. Hence the translators inserted the word "easily" in order to ease his conscience, as he was the head of the English Church. The unsanctified translators flickered and added the word "easily" rather than condemn their king. This instance corroborates the wisdom of our Savior in restricting the gospel ministry to the sanctified. The unadulterated Greek reveals the doctrine of entire sanctification in a light one hundred per cent. stronger than the English version. Holiness is the theme of the Bible, not only filling it but running it over.

Though much of its beauty, glory, and richness has been dissipated by careless transcribers and unsanctified translators, yet it is literally inundated with the revelation of holiness to the Lord. There are two words in the Greek Testament translated "love" in the English; *i. e.*, "*philia*" and "*agapē*."

The former means human love and the latter divine love. Millions think they are Christians because they love the Lord, but it is only human love, they are strangers to divine love. This human love is indiginous in

the fallen soul; *e. g.*, we naturally love our children, parents, companions, and friends. But the wicked have this love, and with it they love the Savior, and at the same time do many beautiful deeds of philanthropy and charity. Blind preachers receive such into the church in platoons, on a profession that they love the Lord. "*Agapē*;" *i. e.*, divine love is unknown to the unregenerate.

It is the divine nature (1 John 4), and can only be imparted to us by the Holy Ghost. Rom. 5: 5, "The love of God is shed abroad in our hearts by the Holy Ghost given unto us," should read, "The love of God is poured out into our hearts by the Holy Ghost given unto us." The Holy Ghost is God Himself. When in perfect submission and abnegation of all sin, in utter desperation, realizing our meetness for hell-fire, we cast ourselves on the mercy of God in Christ, and by simple faith receive and appropriate His substitutionary atonement for us; then God in heaven hears our suppliant cry, imputes to us the righteousness of Christ, cancels our sins from heaven's chancery, and freely forgiving them all, counts us righteous for Christ's sake; then the Holy Ghost who illuminated and convicted us of sin, inspired and indited our prayers for pardon, pours out into our hearts His own nature; *i. e.*, divine "*agapē*;" *i. e.*, love of God, which regenerates us and makes us new creatures in Christ Jesus.

Under the inspiration of this new nature we spontaneously forgive all of our enemies; carried away by the impetuosity of this heavenly river we sweep out, inundating everything as we go; throwing our briarian arms around the world we gather the good and the bad into our bosom of love. If we have any enemies we hasten to wave

over them the olive branch of peace, and gushingly tell them how much we love them.

As God has cast all our sins into the sea of forgetfulness, and we now have the divine nature, we hasten with enthusiasm to inundate all of our foes with a sea of heavenly love. Bro. Godbey, is not this sanctification? O no, it is only regeneration.

This divine love has been poured out into a depraved heart. The tender lamb comes forth at midwinter into a snowbank.

If the sunshine does not warm the atmosphere and melt the snow the lamb will freeze to death, so God's lambs encounter a wintry atmosphere in this world till the Pentecostal fire expels the frost, melts the snow, sanctifies them wholly, making Eden bloom and heaven come down. This divine love, *i. e.* nature of God himself, transforms us into the children of God. But this love does not destroy native depravity, it only gives us a great victory over it. It takes the cleansing blood to wash it away, and the refining fire to utterly consume it. If this divine expurgation does not come and exterminate the obnoxious weeds of native depravity out of our soul soil, they will spring up and choke out this heavenly exotic.

The parenthesis of this chapter in the middle of the Pauline elucidation of the Spiritual Gifts, accompanied by the positive ipsedixit of the Apostles, sets forth the climacteric preëminence of the Graces.

We must not only receive from the Holy Ghost the divine *agapē*, *i. e.* love, but perfect love. We may have the Gift of Faith for others so as to remove mountains, yet if we don't have divine love we never can go to heaven. Baalim, the false prophet, *i. e.* the counterfeit preacher, had the Gift of Prophecy, and so did the animal

upon which he rode. Yet he was a sinner, and was slain soon afterward fighting against Israel in the Moabitish War.

Caiaphas, the high priest of Jerusalem, who assigned the death warrant of our Savior, also received the Gift of Prophecy.

Hence, we see the Spiritual Gifts are sometimes conferred on sinners, and frequently on the unsanctified.

But their normal bestowment is with the sanctified.

Hence these Gifts have always waxed and waned with the experience of sanctification. You are not properly in position to receive and use them faithfully for the glory of God until you get sanctified wholly. You are saved and sanctified by the Graces, but empowered to save and sanctify others by the Gifts.

As your personal salvation is more important to you than that of the whole world, hence the Graces constitute what is to you significantly, "*The more excellent way.*"

THE GIFTS ALL FAIL.

1 Cor. 13 : 8 : We find it stated here that prophecy shall fail. Knowledge shall fail, and all the glorious catalogue of the nine Spiritual Gifts shall fail. The Greek word "*katargeos*" occurs in this passage, descriptive of the destiny of the nine Gifts. This word is translated in this passage in the English Version. Now, reader, it is this word in Rom. 6 : 6 which is translated "destroy, *i. e.* : "Our old man is crucified, that the body of sin may be destroyed." Hence the dictionary gives it "to fail, to vanish away and to destroy." Now when shall these Spiritual Gifts be done away, *i. e.* fail, *i. e.*, be destroyed?

This question is answered in 1 Cor. 13 : 9 : "When that

which is perfect may come, then that which is in part shall be done away."

PERFECTION.

Perfect is from the Latin "*facere*," to make and "*per*," complete. Hence it means a complete, that is, a finished state of anything. It is used prominently in the Bible exhibitory both of grace and glory. In Phil. 3: 12, where Paul disclaims Perfection, it means the Perfection of glory, following corporeal resurrection. In the fifteenth verse of the same chapter, in which Paul claims Perfection for himself and others, it means the Perfection of Grace.

In 1 Cor. 13: 9 it means the Perfection of glory, as Perfection is not received in justification, which removes actual sins, while original sin, though conquered by Grace, still remains. Hence sanctification (which is synonymous with Perfection, *i. e.* from "*facere*" "to make," and "*sanctus*," "holy") must come in to complete the work of spiritual salvation.

Your spirit, *i. e.* heart, *i. e.* soul, is yourself. Hence, when your spirit is saved, you are saved. Therefore sanctification is full salvation, *i. e.* it completes the salvation of your spirit from sin. But in the wonderful scheme of redemption ample provision has been made for the rescue of your mind from infirmities and your body from mortality.

Thus in the glorious ultimatum not a vestige will be left for Satan to boast; but our glorious Deliverer is going to destroy sin and infirmities, which are the effects of sin, and conquer the devil on every embattled line, and finally exhibit in the presence of multiplied millions of admiring angels representing millions of unfallen

worlds; humanity redeemed from the fall, perfectly restored, soul, mind and body, incalculably higher, better and happier than in the unfallen Edenic state. Now, when shall the nine Spiritual Gifts be done away, *i. e.*, superseded? When glorification comes, *i. e.*, when we die. A moment's reflection will reveal to you the pertinency of this conclusion.

The nine Gifts constitute the Christian's panoply, with which to conquer sin and Satan and save the world. In life we stand on the battle-field, and must have the panoply, or suffer defeat and ruin. In death we rise to the Mount of Victory, and enter upon an everlasting triumph. 1 Cor. 13: 11: "When I was a babe, I spoke as a babe, I thought as a babe, I reasoned as a babe: but when I became a man I put away the things of babyhood." If this means spiritual babyhood, then the Perfection contrasted with it is Christian Perfection.

But if the Perfection here spoken of is the Perfection of glory; then the babyhood must be natural. Paul says: "When a baby I spoke as a baby, I reasoned as a baby." These statements do not indicate spiritual babyhood; for in that case the highest intellectual culture and the most gigantic reasoning powers, along with the most gifted and eloquent oratory, may consist with spiritual babyhood. Neither may it be said that Spiritual Perfection takes away these gifts of reason and speech. Again, the Perfection of verse 9 supersedes the Spiritual Gifts, *i. e.*, comes after they are done away.

The normal order is: First, Spiritual Perfection; secondly, the eclipse of Spiritual Gifts, and, thirdly, the Perfection of verse 9. Hence we conclude this is the Perfection of glory, and not the Perfection of grace. Now we have a double antithesis between the babyhood

of verse 11 and the Perfection of verse 9. One foot of the antithesis stands at the cradle, and the other amid the glories of immortal worlds. Behold the swaddling infant, delighted with his toys, riding stick-horses and chasing butterflies.

These childish foibles absorb his thought, evoke his puerile ratiocination, electrify his ambition and satisfy his highest aspirations. A half century wings its flight and is numbered with the years of eternity. Behold the man! He is a Kepler, weighing the planets in scales, pursuing comets to the ultima-thule of the universe, and justly cognomened "legislator of the skies;" or he is a Newton learning from the fallen apple the great truth of universal gravitation, hidden from all his predecessors; or an Apostle Paul, wearing the tiera of a double graduate, confounding kings, conquerors, priests, and potentates by the profundity of his wisdom, the majesty of his logic and the intrepid heroism of his spirit, towering before the world the gigantic expositor of revealed truth. Reader, may the Holy Ghost flash in the light till you understand it, that you may see the wonderful ultimatum of this double antithesis.

Thirty years ago I saw for the first time the first suspension bridge built across the Ohio at Cincinnati. My youthful mind was lost in wonder. The incredible mythologies of Homer, Hesioid, Pindar and Sappho describing the paradoxical achievements of heroes and demigods, all passed in vivid panorama before me, and it seemed to me that certainly the giants of antiquity had risen from the dead and with Herculean hands and briarian arms erected the colossal superstructure spanning the majestic river and bringing Kentucky over into Cincinnati.

Thus human genius tunnels all the mountains, bridges all the rivers, and mocks the broad Atlantic with submarine telegraphs. Now contrast these transcendent achievements with the foibles of babyhood and you have the first leap of this wonderful double antithesis. Now the second leap must transcend the highest achievements of meridian manhood as far as the manhood summit transcends the foibles of physical and intellectual babyhood. Blessed Holy Spirit, impart the illumination requisite to apprehend the infinitesimal possibilities lying out in the realm of coming eternity.

“Now abideth Faith, Hope, Love, but the greatest of these is Love.” 1 Cor. 13: 13.

This verse furnishes us the golden key with which to unlock these profound mysteries and reveal these stupendous wonders. The poet says, when we die, Faith is lost in sight, and Hope in full fruition dies. I would rather believe inspired Paul than the poet.

You see from this Scripture that Faith will not be lost nor Hope die, but they will survive on forever.

These three Graces, personified by the sisters, Faith, Hope and Charity, *i. e.*, Love, are all resolvable into Love. Hope is love in anticipation, and Faith is love in execution. The popular idea that heaven is a state of inactivity, in which we will sit on a white cloud and shout hallelujah forever, is more poetical than Scriptural. Astronomy reveals to us one billion and one hundred and seventeen millions of worlds, many of them vastly larger than this world.

Belonging to our own solar system Neptune is sixty; Uranus, eighty; Saturn, eleven hundred, and Jupiter, fourteen hundred times as large as this world. Hence

we find this world is a very little thing in the universe of God.

These one billion one hundred and seventeen millions of worlds are illuminated by one hundred and seventeen millions of suns, constituting the center of so many mundane systems.

It has been ascertained that each one of these suns, attended by his mighty mundane system, is also revolving round some far-off, primal center.

Alcyone, of the Pleiades, is evidently that primal center, and is believed to be the capital of the Celestial Universe, and to contain the city of the great King. Among all the countless worlds which constitute the Celestial Universe, presumptively, earth is the only apostate. Eph. 1: 10, where the English Version says: "Christ came to gather together into one all things," the Greek is "*anakephelaioosasthai*," *i. e.*, to rehead all things in heaven and in earth.

The Greek for heaven is "*ouranois*," which here is in the plural, corroborating the Astronomical idea of a plurality of Celestial worlds. Col. 1: 20 corroborates this Scripture. Hence we see that Christ came to restore this world, and to confirm all other worlds against the probability of apostasy, and thus eliminate sin with all its perturbations and irregularities out of the Universe.

HELL.

The Bible everywhere recognizes Hell beneath the earth.

As Geology has revealed the fact that the interior of the earth is all on fire, science thus cogently corroborates the Scriptural Hell fire. Hence, during probation, Hell

is very convenient, and the thin crust of the earth is but a trap-door under the feet of the wicked.

Our Savior repeatedly declares that the wicked shall be cast into the lake of fire, which is in outer darkness, and there to be tormented forever and ever. We read in Rev. 20 that Hell shall give up her dead when all men and devils shall respond to the archangel's trump and stand before the final judgment bar. It also says that Hell after the judgment shall be cast into the lake of fire, which is in outer darkness (Greek) the darkness which is without, *i. e.*, the darkness which is outside of the illuminated Universe. Now, how far would the combined illumination of one hundred and seventeen millions of suns transmit their light? Now, the final dismal doom of Satan, the fallen angel, and lost men and women, is so infinitely distant from the illuminated Universe that the combined illumination of one hundred and seventeen millions of glowing suns will never reach them with one cheering ray.

So infinitely distant is this lake of fire that an angel, flying with the velocity of lightning, *i. e.*, twenty-three thousand miles per second, in a hundred thousand million of years, could not wing its flight through the intervening space and get back to the Celestial Universe. Then how will lost souls ever get there? The Omnipotent arm can transmit them thither in the twinkling of an eye. Thus Hell, the devil and all the demons, fallen spirits and lost human beings are forever to be banished from the Celestial Universe. Unutterable doom of the lost! Good Lord, deliver us.

Thus the Omnipotent Christ, who came to destroy the works of the devil, will, in the finale, not only utterly destroy sin, but expurgate this world of sinners, banish-

ing all the incorrigible, whether men or devils, beyond the circle of the created universe into outer darkness.

THIS WORLD.

Popular theology, from time immemorial, has taught us that this world is to be destroyed, and actually to come to an end and be no more.

That is utterly untrue. This popular mistake originated from a statement of our Savior in his sermons on the judgments. In Matt. 24: 35, where it is said that He predicted the end of the world, the Greek word is not "*cosmos*," which means world, but "*aeon*," which means age, or time. In that notable sermon on the judgments our Savior predicts the end of the Jewish age, *i. e.*, the downfall of Jerusalem, the end of the Gentile age, when he shall judge the Gentiles and restore the Jews at his premillennial coming, also the end of time, when all shall stand before the final judgment bar. Instead of this world coming to an end, the Bible plainly reveals (2 Pet. 3 and Rev. 21 and 22) that having been thoroughly sanctified by fire, this world is to be transformed into a Paradise and given as an inheritance to the saints, to be occupied by angels and redeemed spirits forever; meanwhile God and the Lamb as in other heavenly worlds will be here present, filling the new heaven (the atmosphere) and the renewed earth with their ineffable glory.

Thus the Son of God interposes to redeem this world and fortify all other worlds, and thus in the glorious ultimatum banish sin and sinners from the Universe; restoring the pristine order of the divine administration in all worlds. This world was a part of the Heavenly Empire during the Edenic state.

"Where sin abounded there did grace much more abound." (Rom. 5: 20.) "The glory of this latter house shall exceed the glory of the former." Hence this world is not only to be restored to its Paradisian state, but greatly to eclipse unfallen Eden.

TIME

Is a parenthesis in eternity. The hitherto uninterrupted sweep of eternal ages was marred by the insurrection of Lucifer (Isa. 14: 12). When the Son of God came forth from the throne to espouse the cause of lost humanity, then time began.

And it will continue co-etaneously with the mediatorial kingdom, which was inaugurated for the suppression of the rebellion and the restoration of the human race to divine loyalty. When Christ shall have consummated this stupendous work, then He will deliver up the mediatorial kingdom to God, time will have an end, and the ages of eternity will move on as before the interruption of sin.

HEAVENLY EMPLOYMENTS.

On arrival in heaven we will be met by our nearest relatives and the departed infants of our homes, who will have made so wonderful progress and received so vast development, as to occasion an introduction on the part of our guardian angels. Infants here soon progress into adult age.

Heaven is so much better country than this that our progress will be infinitely more rapid. We think of meeting our friends in heaven as they left us.

This is a great mistake. Immobility is incompatible with all finite beings.

We either progress or regress. As there is no regression in heaven all the saints and angels sweep on forever in illimitable progression. We always think of a dead baby as a baby in heaven.

This is a great mistake. It would not have remained a babe if it had continued in this life. As heaven is so much more favorable to growth, development, and every ramification of spiritual and intellectual prosperity, the babe will grow and develop there much more rapidly than in this world.

Jesus says, the guardian angels who nurse and educate the infants in heaven, do always behold the face of their heavenly Father; *i. e.*, they are held in a special appreciation, and enjoy peculiar honor and promotion with our heavenly Father. From this we learn that infants receive the especial attention of the guardian angels as nurses and teachers.

Such will be the wonderful proficiency of our infants in spiritual and intellectual culture and knowledge, that they in all probability will become our teachers.

Our facilities of learning in heaven will be ample and capacious, beyond all mortal conception. Doubtless we will learn more in a week than we ever knew before our arrival. We will enjoy most wonderful facilities in the way of teachers. Oh how we are edified as we sit at the feet of sanctified Paul and learn wisdom! But what will it be to listen to glorified Paul after he has explored celestial worlds two thousand years!

He was a mighty preacher here, and he was but a babe comparatively with his achievements after twenty centuries in glory. We are delighted with the preaching of Isaiah, Jeremiah, Ezekiel, and Daniel. But who can

conceive their spiritual and intellectual status, after three thousand years in heavenly universities.

Oh how edifying to sit at the feet of Elijah and his successor Elisha, after they have played on their golden harps thirty centuries! Enoch and Noah can tell us much about the antediluvian world and the flood. But who would be more edifying than Father Adam and Mother Eve who lived upon the earth a thousand years, after an unknown period in unfallen Eden?

Doubtless they can tell us many things about the Edenic state of the world which we have never known. But the unfallen angels whom God created long ages ago will be delighted to teach us volumes of interest of which we have never dreamed.

CELESTIAL EVANGELISM.

As the mediatorial work of Christ will restore this world from apostasy and rebellion back to its heavenly state, and reannex it to heaven, so it will also fortify all other worlds against the probability of apostasy. When God removes us out of this world it is highly probable He will have more use for us in some other world.

Who would be more efficient preachers sent out to the inhabitants of a newly created world, than we who have passed through Satan's flint-mills and come up through great tribulations, having washed our robes and made them white in the blood of the Lamb?

What would be more glorious than to join an evangelistic band of glorified saints and angels, and fly away to some magnificent new-born world, and wing our flight hither and thither preaching the gospel of loyalty and consecration to the newly created inhabitants? The telescope reveals vast fields of nebulae, which are believed

to be worlds in the process of formation. Jesus speaks of the many mansions being prepared in heaven, corroborating the idea of these innumerable worlds, many of which are now being created.

One billion and one hundred and seventy-nine millions of worlds already discovered!

Oh what boundless evangelistic fields!

BRIDEHOOD OF CHRIST.

In conversion we are betrothed to Christ; but in sanctification we are married to Him. The Jewish damsel, under betrothal vows, was the legal property of her sponsor, though still dwelling in her father's family and subject to parental authority. The Hebrew word "*Buelah*" means married. Hence all who live in Buelah Land are married to Christ.

All of God's blood-washed saints will meet the descending Christ at his premillennial advent, and formally consummate the long-anticipated matrimonial alliance which was spiritually plighted in sanctification. Rev. 21: 2. In the glorified state the saints will belong to the bridehood of Christ, while the angels will serve. 1 Cor. 6: 3, Paul says: "Know ye not that we shall judge angels?" Judge, in this Scripture, means rule. We know not to what extent the glorified saints will be associated with Christ in Celestial governments. To what extent the glorified Christ may use the honored members of his bridehood as his most reliable subordinates in the administration of the Celestial government throughout the multiplied millions of worlds constituting the heavenly universe, is a theme quite worthy to evoke the grandest aspirations and fledge the pinions of the most transcendent hopes.

HEAVENLY ACHIEVEMENTS.

We are now reaching out toward the ultima-thule, of the illimitable possibilities, which await the glorified in the Heavenly state. We are still reaching after the ulterior arm of the double antithesis, set forth in 1 Cor. 13: 11. Just so far as the highest achievements of manhood transcend the foibles of babyhood, so far will the glorious possibilities of the Heavenly state transcend the grandest achievements attainable in this life. "Here we see through a glass darkly." The brightest light attainable in this world is but the dimmest starlight contrasted with the noonday glory of the meridian sun when compared with the cloudless day of the Celestial Universe.

When a boy I was passionately fond of mountain scenery. With glowing enthusiasm I climbed every mountain I could reach. Erelong it was my privilege to cross the Cumberland Range. The highest summit was pointed out to me from a distance. Determined to stand upon its topmost pinnacle I set out on horseback. rode till my horse could climb the craggy steeps no more. Dismounting I proceeded on foot. Clinging to shrubs, roots and rocks, and sometimes climbing trees like a squirrel, my eye is on a lofty pinnacle jutting forth amid the clouds.

With much toil and sweat ere long I reach the pinnacle and stand upon the summit. Behold! to my surprise another dizzy summit lifts its majestic brow far above my head.

Of course I go for it with all my might and main, surmount the craggy steeps and gain the situation. But now I see another summit, whose acme is lost beyond

the encircling clouds. With indefatigable perseverance I toil, scramble and climb till the clouds drop down beneath my feet, and behold I tread the topmost crag. I then climb the tallest tree I can find on the summit. I can proceed no farther.

From that tree-top I survey the Cumberland, Pine Mountain, Black Mountain, Blue Ridge, Alleghanies and their innumerable ramifications throughout Kentucky, Tennessee, North Carolina and Virginia.

I am not yet satisfied, but more than ever thrilled with curiosity and admiration of the mighty works of an Omnipotent Creator. I thought of my wings, which even then I held in vivid anticipation. The towering mountain ranges stand in gorgeous majesty around me, their pinnacles pointing heavenward, in silent language, proclaiming their divine origin.

My imprisoned spirit longs to leap from that tree-top, fly away and join the disembodied millions who, led by angelic escorts, wing their flight from world to world, exploring and admiring the wonders of Omnipotence.

THE ILLIMITABLE POSSIBILITIES OF THE HEAVENLY STATE.

Absolute perfection belongs to God only. Christian Perfection is received in sanctification, and belongs to this life. Angelic perfection is received in glorification when the soul evacuates the body, and the Heavenly State supervenes.

This conclusion is authenticated by the response of our Savior to the question asked in reference to the woman who survived her seventh husband: "Whose wife shall she be in the resurrection?" He answered: "In the resurrection there will neither be marrying nor giving in

marriage, but we will all be as the angels of God." The Greek word "as the angels" is "*isoiangeloi*," which means equal to the angels. This statement of our Savior proves conclusively that the disembodied saints enjoy angelic perfection.

All created intelligencies are either progressing toward God or regressing toward Satan. A Christian, like a bicycle, falls the moment he ceases to move forward.

Progress is an inalienable law of God's kingdom in this world, and infinitely more so in the Heavenly State, as the hindrances will all be removed.

The shortness of life in this world is a great impediment to enterprise. Life here is so fleeting and uncertain that everything is restricted and embargoed with the contingencies of certain death. It is estimated that it would take twenty thousand men one hundred years to build the largest Egyptian Pyramid. Egyptian History imputes the erection of the largest Pyramid to antediluvian times, when men lived a thousand years. The larger Pyramids are about ten times larger than the smaller, which were built in postdiluvian times, when human life had been cut down to one hundred years. God was willing for man to live a thousand years. But having tested him, he found such longevity unfavorable to piety, as the antediluvian world apostatized into wickedness. Hence in mercy he cut down human life to one-tenth, and even now doubtless human longevity is the greatest impediment to piety.

If the millionaires of the present day could live a thousand years they would own all the world, fill it with bloodshed, tyranny and crime, and turn it into a pandemonium.

The glorified State, all sin not only having been extir-

minated, but its effects forever obliterated, will in every respect perfectly harmonize with eternal life. The largest Egyptian Pyramid, covering eleven acres of ground with its massive superstructure, is to all generations a monument of human enterprise when life was prolonged a thousand years.

Blessed Holy Spirit aid our infirmities, irradiate our understanding and wing our imagination to at least proximately conceive the wonderful Possibilities of the Heavenly State.

Here we run a camp-meeting ten days at most, sing "God be with you till we meet again" and "Farewell, to meet where parting is no more."

In Heaven we can undertake enterprises, not for ten days, but for ten thousand years, with the perfect assurance that we will live to see the end and join in the shout of triumph. Heaven has an atmosphere of love and boundless oceans of love. Thus we can fly and soar, bask and dive, as we learn from 1 Cor. 13: 13, Faith, Hope and Love will survive forever. In this world Hope is the pioneer of all enterprise, while Faith comes on with heroic tread, battle-ax and sword. By the dint of stalwart execution, very fine, the most sanguine anticipations of Hope are realized.

As we see here that Faith and Hope, as well as Love, survive mortality, and shout and shine forever, hence through all the flight of eternal ages, Hope will keep the wonderful future illuminated with new aspirations, pioneering new enterprises, while Faith, holding pertinaciously to the Omnipotent Arm, will laugh at difficulties, shout victory, and, with indefatigable powers, execute and verify the sublimest visions of Hope. We learn from our Savior (Luke 10: 18) that the velocity of the dis-

embodied spirits is twenty thousand miles per second. As the glorified body after the resurrection will be imponderable, therefore the velocity will be the same.

Thus, doubtless, Heaven will be full of activity and enterprise for the acquisition and dissemination of knowledge, for sociality and festivity, the extension of our acquaintance and the reunion of friends and relatives, and for the Evangelization of the newly created inhabitants of new-born worlds.

THE DESTINY OF THIS WORLD.

We learn from the panoramic prophecies that after the sanctification of this world by fire the Creative Arm will again interpose, transform it into a paradise (Rev. 21: 22), and confer it as a bonus on all the glorified saints (Matt. 5: 3) as a reward of their heroic fidelity in Immanuel's war against sin and Satan.

John saw (Rev. 21) the glorified bride; *i. e.*, all the saved people come down from heaven and take possession of the now celestialized earth with songs of triumph and shouts of victory to possess it forever. So while we can wing our flight from world to world throughout the vast celestial empire with the velocity of lightning, this world will be our glorified home in a peculiar sense.

We are now fighting to win it from sin and Satan. We are sure to conquer, because, while our enemies are finite, our Leader is Omnipotent. This world will be celebrated in history, poetry, and song, through all eternity, as the battle-field of God's empire; where His Son met the host of sin and hell in a hand-to-hand combat, and gloriously vanquished them all, though He lost His own life on the battle-field. Hence through all the flight of eternal ages this world will be celebrated and constantly referred to by

the inhabitants of all celestial worlds as the battle-field of God's empire. Hence I trow, as I wing my flight from world to world exploring, evangelizing, and everywhere with adoring wonder, contemplating the majesty, beauty, and glory of Omnipotence, ever and anon some tall bright angel will accost me, "Are you not one of Immanuel's soldiers who fought in that terrible war with sin and Satan, where our Lord Himself led the embattled host and lost His life in the perilous conflict?" Then I will respond "Yea," with a tremendous shout of victory. By this time a shining group of radiant angels, arrested by the conversation, have halted—listening. Says he, "For ages I have heard much about that war and long to visit the battle-field. Will you be so kind as to become my escort?"

I respond, "Amen, hallelujah," and soar away accompanied by the delectable band of unfallen angels.

We wing our flight through celestial ether, passing many bright, shining worlds inhabited by unfallen intelligencies, till the radiant glories, eclipsing a thousand meridian suns, shining out from this beautiful Paradisian orb flash upon our enraptured vision. There is no shipwrecking sea, the sanctifying fires burnt it up. There are no icy poles, they, too, succumbed to the sanctifying fires.

So the inhabitable earth is seven times as large as ever before; seas, oceans, poles, and deserts have yielded to the divine transformation, and now shine with more than Edenic splendor. The redeemed of all ages walk over this heavenly orb, millions of angels are moving hither and thither in all directions.

They are constantly resorting hither from millions of unfallen worlds, to visit and explore the battle-field of

God's empire. This is one of the many mansions which He is preparing that His loyal intelligencies may appreciate, enjoy, and admire His glory forever. Now what has all this to do with Spiritual Graces? Much every way.

All Graces concentrate, evanesce, and unify in Love, which is the divine nature.

Love is the divine side and Faith the human, while Hope is incipient Faith, and Faith is the substance of things hoped for. Calvinists lay great emphasis on Hope, and indulge in a hackneyed use of the word; *i. e.*, "I hope I am a Christian." There is nothing too dark for Hope. She lights the jungles of the wilderness, and the valley of the shadow of death, with rainbows of beauty and star-gleams foreboding the dawn.

She retreats from no obstacles, but claims time and eternity for her conquest. She always leads the band, while her Sister Faith, panoplied like Minerva for the battlefield, follows with heroic tread and shouts down the walls of Jericho.

Then their younger Sister Love flies from the bosom of God, accompanied by cherubim and seraphim, and floods the soul with heaven.

These three Sister Graces; Faith, Hope, Love, (Charity), the bright daughters of heaven responsive to the divine bidding, come down to this dark world of sin and sorrow to escort humble souls along the narrow way, through the pearly gate into the New Jerusalem. They enter our hearts in conversion, but encounter much antagonism till we are sanctified wholly.

The removal of all antagonism out of the heart by the cleansing blood and the refining fire, is necessary to perfect these Graces. Then we will have doubtless Faith, cloudless Hope, and fearless Love, which constitute Chris-

tian Perfection, and furnish a reliable guarantee of angelic perfection.

Though you may possess all those wonderful Gifts; Wisdom, Knowledge, Faith (as a Gift, and not the Grace of Faith), Healing, Power, Prophecy, Discernment, Tongues, and Interpretation, so as to circumnavigate the globe on missions of charity, and yet be destitute of the Graces; Faith, Hope, and Love, you will lose your soul. Hence while the Gifts are wonderful and glorious and indispensable to your efficiency in the salvation of others; well does Paul admonish us that the Graces are the more excellent way (1 Cor. 12: 31). Oh the transcendent glory of the truth revealed in these three chapters; *i. e.*, 1 Cor. 12, 13, 14. No wonder Paul gives conspicuous preëminence to the Graces by parenthesizing them in the culminating climax of his hyperbolical elucidation of the Gifts by inserting the 13th chapter, expository of the Graces.

So reader, you must have the Graces to make your own calling and election sure. As it is dreadfully preposterous to think of taking the slightest risk on your own soul, you certainly will unhesitatingly settle forever the problem of your own salvation by making the Spiritual Graces the *sine-qua-non* of your own experience every day, hour, and moment; till all probation is passed and this mortal puts on immortality.

Then like the eagle mounting up from his falling cage, bidding adieu to the tempests of war, you will soar away to the Mount of Victory long surveyed by the eagle eye of Hope, while victorious Faith, solving the problem of perfect loyalty to the Almighty, perfect allegiance to the divine government and perfect obedience to the Holy Spirit, pursuant to the glowing aspirations of cloudless Hope, bounding away on never-tiring wings, conceiving

enterprises which beggar the genius of poetry, the dynamics of philosophy and the creation of imaginations, with a triumphant shout like that which knocked down the walls of Jericho, will wing her flight from world to world delighted to explore the wonders of Creative Omnipotence.

Meanwhile Love, the brightest of the two (1 Cor. 13: 13) inundates the soul with ravishing delights which are indescribable by mortal language. The Gift of Tongues, with other Gifts, will cease when this mortal puts on immortality, because it is impossible for mortal language to proclaim heavenly bliss and glory.

When Paul was stoned at Lystra, and lay dead an hour, his soul mounted up to the third heaven, *i. e.*, the home of the saints (the firmament being the first heaven, the starry vaults the second heaven). There in the home of the glorified he says: "he heard and saw things unlawful to tell;" the Greek says: "impossible to tell." The truth of the matter is, Paul, master of many languages, could not reveal heavenly bliss and glory with mortal phraseology. Fortunate for us, our bodies will also be glorified, and thus divested of mortality and materiality.

Once in a revival I got up to preach and took my text in good faith.

I lost my conscious environments, found myself lying on a bed in a family room and the people weeping all round me, thinking I was about to die.

The Lord had opened heaven to my soul and flooded me with unearthly raptures so I could not stand on my feet. Heavenly rhapsodies would so paralyze these mortal bodies that if in heaven with them we could do nothing but lie prostrate on the golden streets and shout hallelujah forever. I am so glad that our bodies are to

be restored, so they will never grow weary nor sleepy nor sick ; neither will they have any weight, but, blythe buoyant and elastic as the birds of Paradise, responsive to the bounding impulses of the soul, they will wing their flight from world to world with the velocity of lightning.

Remember not only every redeemed spirit but every angel is flooded with perfect Love to God the Father, Son and Holy Ghost, but all the inmates of the heavenly universe will have perfect Love for one another.

Every angel I meet takes me in his arms and hails me as a brother in the great family of God. We will be surprised to find thousands and myriads of angels salute us as old friends and precious loved ones. They have been our guardians and the guardians of our ancestors for generations before us, and the guardians of our children after us, camping round us by night, protecting us from danger and death, and going forth with us by day, shielding us from a thousand dangers. O reader, you must have the Graces, Faith, Hope, Love, and have them in their perfection, and thus make your calling and election sure. But I know you are not only determined to make sure of heaven, but you want to take with you as many as possible.

Then to the Graces add the Gifts, and don't be content with one, two, three, for the Holy Ghost wants to give you the immortal nine. Care not for silver and gold, but come a beggar to the Holy Ghost and he will give you the true riches. Silver and gold, if laid up for your children, will probably pay their expenses to hell. God in condescending love enrich you with the glorious Graces—doubtless Faith, cloudless Hope and fearless Love—heaven's bright angelic trio, to lead you safe

along the narrow way, open the pearly portals and crown you victors in the city of God.

And for the sake of Him who redeemed earth's lost millions with His blood confer on you the glorious Gifts—Wisdom, Knowledge, Faith (as a Gift for others), Bodily Healing, Spiritual Powers, Prophecy, Discernment of Spirits, Tongues and Interpretation, that you, accompanied by the immortal nine, may go forth like Bishop Taylor and Amanda Smith saying: "I am debtor to all nations, both savage and civilized," and, like Paul: "I am all things to all men that I may save some." Amen, hallelujah!

PERORATION.

TRINITY.

THE Father, Son and Holy Ghost are the three persons who constitute the Adorable Trinity. They are not three Gods, but three persons of one God.

What is the unpardonable sin or the blasphemy of the Holy Ghost? Matt. 12: 31, 32. The blasphemy means contemptuous treatment of God. We treat Him with contempt when we slight His mercies and ignore His love and goodness. Hence the unpardonable sin is contemptuous rejection and depreciation of the Holy Ghost.

Why is the sin against the Holy Ghost unpardonable when all sin against the Father and the Son is pardonable? God the Father sits upon the throne of the universe; all worlds wheeling in their orbits responsive to His bidding. God the Son sits upon the Mediatorial Throne at the right hand of the Father in Heaven, and administers the Mediatorial Kingdom pursuant to the salvation of the whole human race. God the Holy Ghost is the Spirit of the Father and the Spirit of the Son. The spirit of man is the man himself.

So the Spirit of God is God Himself (John 1: 9.)

John the Baptist says: "Jesus is the true light which lighteth every man that cometh into the world."

Now comparatively few of the people who have lived in this world have heard of Jesus. But the Holy Ghost

who is the Spirit of Jesus is everywhere, and shineth on every human being, offering every one salvation. Hence the glorious possibility of universal salvation. But you see from this exegesis that the Holy Ghost is the only divine person on the earth since the ascension of Jesus into heaven.

We reach the Father and the Son through the Spirit. Hence, when we blaspheme; *i. e.*, treat with contempt; *i. e.*, reject, and thus sin against the Holy Ghost, we thereby eternally forfeit our only medium to the Father and the Son. An eleemosynary institution is organized for the relief of all the beggars in the world. Its resources are inexhaustible. It is under the government of a triumvirate; one has his office in London, the world's metropolis; another in New York, and the third person goes with the speed of an archangel, indiscriminately whithersoever a sufferer is to be found. This third person is the disbursing agent of the institution, through whom all must receive its benefactions.

Here is a beggar dying of starvation in a hovel.

The agent of this philanthropy comes down to the bottom slumdom, looks with pity on him, and offers ample relief without money and without price.

The dying beggar says: "Nay; I will not receive from you, as I do not like you, but I will receive from the man at London, or from the man at New York."

The benefactor says: "Why, man, you are dying, and will be dead before you can possibly reach London or New York; besides you have no way to go."

Thus the Holy Ghost is the Spirit of the Father and the successor of the glorified Savior on the earth (John 16). Hence the miserable rejector of the Holy Ghost is hopelessly and eternally doomed. Consequently, all true

religion is appropriately denominated "Holy Ghost religion." All other religions are Satan counterfeits, and only serve as greased planks on which to slide into hell.

You may have much error on other subjects with comparative impunity, but an error on the Holy Ghost is perilous in the extreme.

This is the dangerous heresy of the Campbellite dogma; it despiritualizes the Bible, and leaves it a lifeless corpse. To take the Holy Ghost out of the Bible is to disgospelize it and bring it down to a level with other good books. That dogma confounds the Spirit with the Word, and thereby repudiates the personality of the Holy Ghost.

THE HOLY GHOST IS NONE OTHER THAN THE VERY AND ETERNAL GOD.

Never use the neuter pronouns with reference to the Holy Ghost.

"The Spirit itself beareth witness with our spirit," should read the Spirit Himself.

Never pray with reference to the Holy Ghost, Lord, "send it," but, "Lord, send Him." Why does our English Bible refer to the Holy Ghost in the use of the neuter pronouns? In 1611, when our Bible was translated, the church abounded in infidelity with reference to the Holy Ghost, regarding Him as an influence rather than the very and eternal God. Hence they referred to Him with the neuter pronouns. Is there any difference between the Holy Ghost and the Holy Spirit?

None whatever.

There is but one statement in the Greek; *i. e.*, "*Pneuma Hagion*," which is indiscriminately translated Holy Spirit and Holy Ghost. Therefore they are precisely synonymous.

THREE BELLIGERENT AGES.

Satan has prosecuted the war against God on three distinct battle-fields. The first great war period lasted four thousand years, in which Satan turned all the battering rams of hell, and laid under contribution all the artillery of the bottomless pit, and subsidized all the powers of this fallen world against the Fatherhood of God, and in favor of Pagan Polytheism.

He arrayed under his black banner the sublimest poetry of Grecian bards, and the loftiest eloquence of Greece and Rome, and the profound, contemplative philosophy of India, with all the magical lore of Egypt, to vindicate the claims of Jupiter, Pluto, and Neptune.

Again and again Israel yielded to the seductions of Polytheism, pandered to the allurements of a worldly religion, and apostatized into idolatry. On this great battle-field Satan suffered signal and final defeat, and Israel stood immovable four hundred years, loyal to Bible monotheism, with no predelection in favor of heathen Polytheism. Thus the Fatherhood of God was established, and has become the great dogma of the nations. The incarnation of Christ stirred all the pandemonium, and inaugurated Satan's second great war period against the God of the Bible, turning all the powers of earth and hell against the Second Person of the Godhead.

During the life of Christ on earth, the Apostolic and Patristic Ages which followed, Satan was against the Sonship of God, monopolizing the powers of earth and hell. Satan raised up the Arian and Socinian Churches in the second century, whose great dogma was the denial of the divinity of Christ.

So the Arian and Trinitarian controversy racked the church with war and schism a thousand years.

But Satan was signally defeated on the second battle-field, and the Sonship of God, the Christhood of Jesus, became an impregnable dogma of the universal church.

With the Reformations of Luther and Wesley great and especial prominence has been given to the gospel of the Holy Ghost, the third person of the Trinity. Satan is no fool. He doesn't waste his ammunition on the air. So long as a truth lies hidden in the recesses of oblivion and evokes no following Satan does not fight it.

When we begin to preach and the people begin to believe and get saved, then the devil begins to fight. The battle is now raging hot on the last battle-field, *i. e.*, against the Holy Ghost, the Third Person of the Trinity.

We hear much of opposition to holiness. That is a misnomer. It is not opposition to holiness, but to the Holy Ghost.

If the Holy Ghost would evacuate the field Satan would call and send a million of preachers to preach holiness. The coming of the Lord is nigh. The devil, with all the hosts of earth and hell, is fighting in the last ditch.

"He has gone forth with a great rage," knowing his time is short.

Our Lord is sure to conquer, and I am so glad that we are in the midst of the last period of Satan's wars.

The battle is hot and heavy, but it will soon be over, and victory will perch upon the banner of our descending Lord and King, and never wane amid the smoke of battle, but brighten through the flight of eternal ages.

Reader, I hope you are on the winning side, saved and sanctified and panoplied with the nine Spiritual Gifts and

filled with the Graces, marching to the music of full salvation and shouting the battle-cry: "The world for Jesus."

"Me, glory summoned to the martial plains,
The field of battle is the field for man,
Where heroes war, the foremost place I claim,
The first in danger and the first in fame. (Glory).

Reader, are you loyal to the Holy Ghost? If you want to be sanctified wholly, you have nothing to do but answer all of His questions in the affirmative and continue to say "Yes" to the Holy Ghost. He will ask you questions which no human being ever asked you, neither have you ever thought of all the questions He will ask you. But be sure you say "Yes" to them all. Don't be afraid of his leadership.

It will make your life a glorious sunshine.

His leadership is always in perfect harmony with the Bible and Providence. Now, reader, may the Blessed Holy Spirit, who is the Spirit of the Father and the Son, use these pages to help you understand His blessed holy Word and make them a benediction to your soul, and an inspiration to your life, that you may open your heart and welcome the Blessed Holy Spirit in to enrich you with all His wonderful Gifts and Graces, that your days may be many on the earth, and invested in full panoply, that you may draw your sword and throw the scabbard away, and ever march to the music that sounds no retreat and drink at the fountain that never runs dry. Let us meet in the grand review of the blood-washed millions, and, to Him who hath redeemed us, sanctified, empowered and glorified us, give all honor and dominion forever and ever. Amen and amen.

Dictated to Miss Effie O. Godbey, my dear and only living daughter.

READER.—If this book has been a blessing to you will you not use your utmost endeavor to help circulate it? Price, 25 cents; \$2 per dozen. Address *Revivalist Office*, 520 Chase Ave., Cincinnati, Ohio.

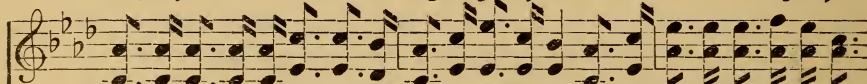
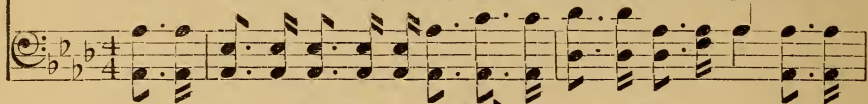
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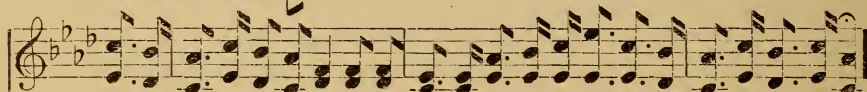
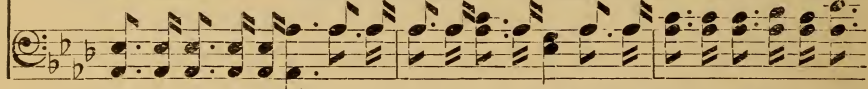
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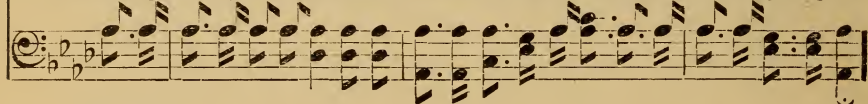
1. Once I lived in bit-ter bondage, But my Sav-iour set me free; Once I
2. Soon I felt in-dwell-ing e-vil Rise un-bid-den in my heart, Then I
3. When my all I yield-ed to Him, And to sin and self had died, Then by
4. Sweet and pre-cious is His ser-vice, And my soul is on the wing, While I
5. Oh, I long for His ap-pear-ing, For I know He'll come again, And with



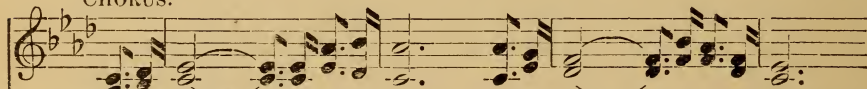
stumbled on in darkness, Once was blind, but now I see, Once I lived in condemnation,
looked a-gain to Je-sus, And He bade it all depart, Filled me with the Holy Spirit,
trusting in His promise I was ful-ly sanc-ti-fied, Now my will is lost in Je-sus,
trust Him ev'ry moment, As my Prophet, Priest, and King, And I feel that soon my body
all the saints and angels, On the earth with might shall reign. Then He'll banish ev'ry evil.



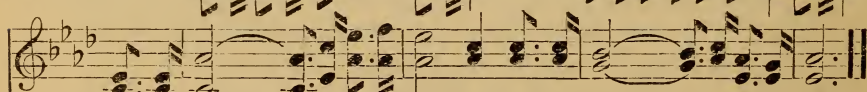
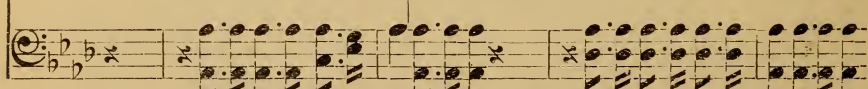
Heavy burdened, day by day, But my Saviour brought salvation, Washed my many sins away.
Washed me whiter than the snow; Giving joy in all its fullness, Making earth a heav'n below.
He's my Strength my Life, my Light, He's my Com-fort when in sorrow, And is with me day and night.
Shall His glorious image bear, When in mansions bright, eternal, All His glory I shall share.
And will conquer ev'ry foe; And instead of thorns and briars Shall the rose and myrtle grow.



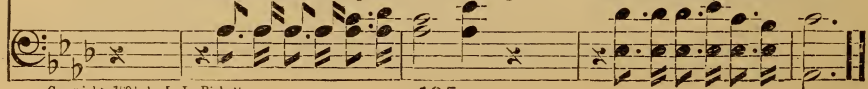
CHORUS.



O the Foun-tain opened wide, By my Sav-iour cruci-fied;
O, the Fountain opened wide, opened wide, By my Saviour crucified, crucified;



There I found this perfect cleansing, There I safe-ly now a-bide.
There I found this perfect cleansing, There I safely now a-bide.



Suggested by the testimony of a man who in one of Rev. L. L. Pickett's meetings said that he was converted through his mother's influence *fifty years after she had died.*

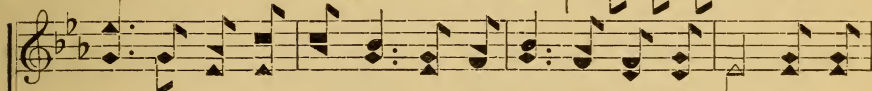
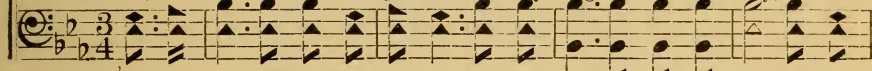
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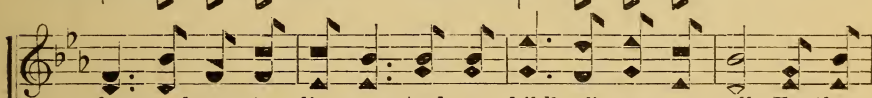
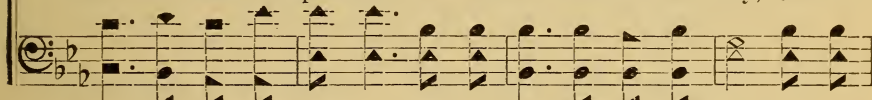
SOLO.



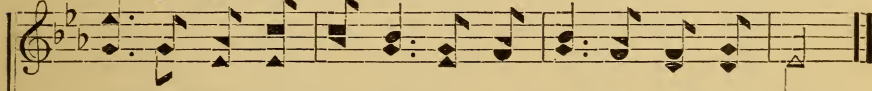
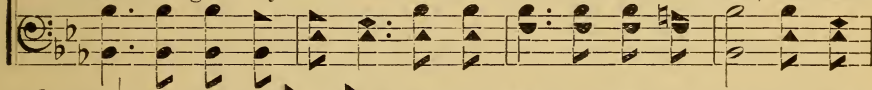
1. O how sweet the rec - ol - lec - tion As the sea - sons swift - ly fly, Of the
2. Like the shin - ing of the sun - beam, Gen - tly melt - ing ice a - way. So my
3. Yet my heart by sin en - chant - ed, Lis - tened to the tempter's voice. Turned a -
4. Oh, how viv - id is the pic - ture Mem - 'ry brings to me to - day, Of her



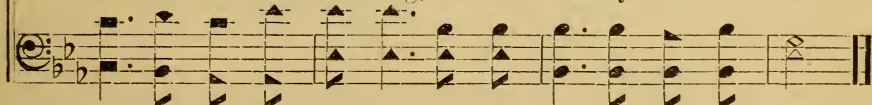
old - en fam - ily cir - cle, And the gold - en days gone by. How my
moth - er's ho - ly influ - ence Shone up - on me day by day; Like the
way from mother's pleadings, Made the paths of sin 'ts choice; On in
face so calm and pa - tient As she in her cof - fin lay, Of her



fan - cy loves to lin - ger, And my childhood's scenes re - call; Fa - ther,
pow'r of grav - i - ta - tion, Holding worlds with - in its grasp, So I
sin I blind - ly wandered, Steeled my heart in un - be - lief, Brought my
hands so gen - tly fold - ed On her cold and si - lent breast; Gone where



moth - er, broth - er, sis - ter, How I long to see them all.
felt the might - y draw - ings Of its ten - der, lov - ing clasp.
pre - cious, lov - ing moth - er To her grave in deep - est grief.
wick - ed cease from troubling, And the wea - ry are at rest.



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5 As the years flew swiftly o'er me,
Stronger plead her prayers and tears,
Till at last to Christ I yielded,
And He banished all my fears.
Soon I look to meet my Saviour,
And His mansions bright to share;
And I know the next to greet me,
Will be Mother when I'm there.

C Oh, the sweet and sacred influence
Of a mother's faith and prayer;
It the hardest heart may conquer,
Crowning Christ the Saviour there.
Courage, mothers! plead with patience,
Watering well the seed with tears,
For with joy you'll reap the harvest,
Through the bright eternal years.

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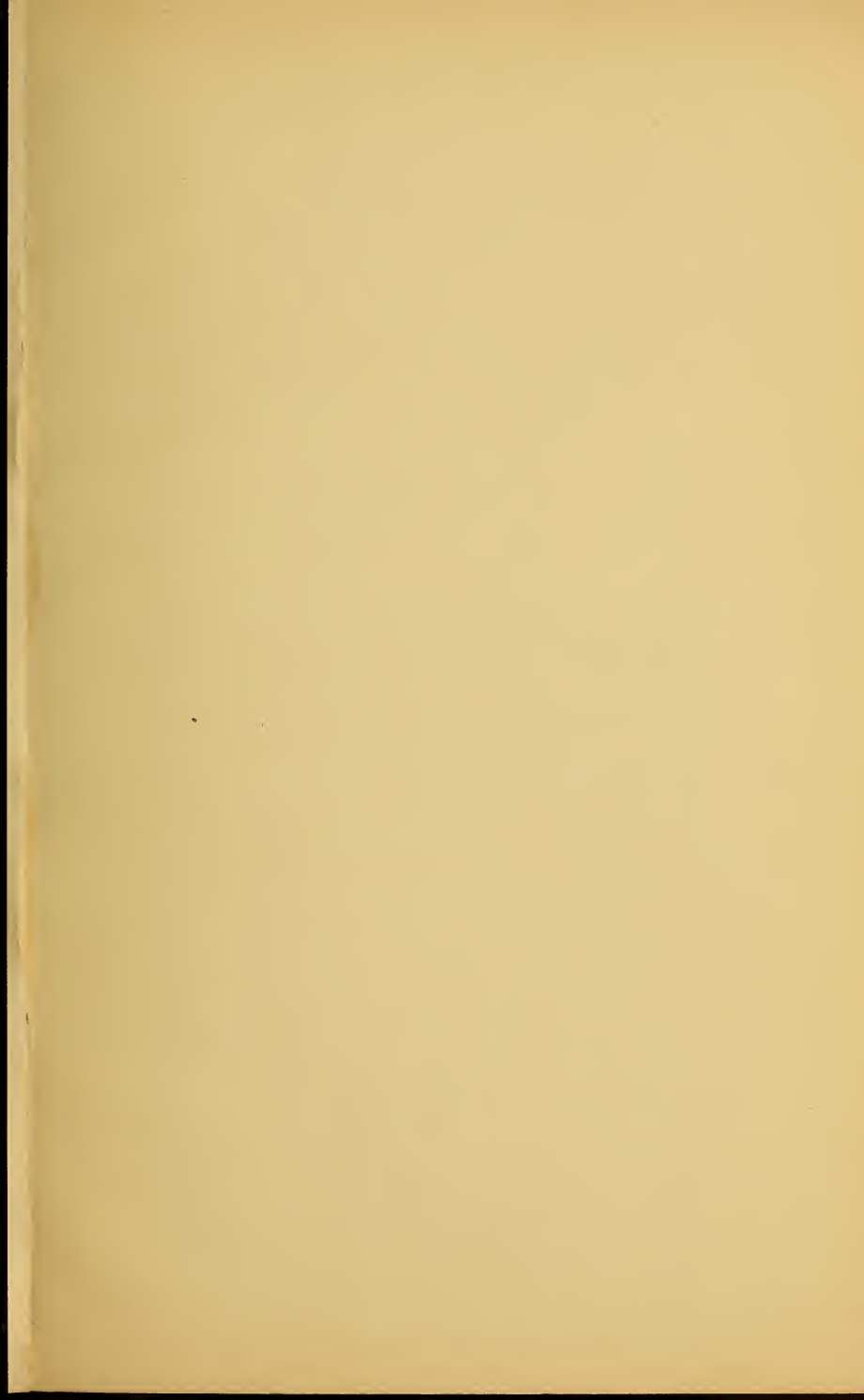
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